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# Archæologia Cambrensis,

THE

JOURNAL

OF THE

Cambrian Archæological Association.



VOL. VI. SIXTH SERIES.

LONDON:

CHAS. J. CLARK, 65, CHANCERY LANE, W.C.

1906.



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LONDON :

BEDFORD PRESS, 20 AND 21, BEDFORDBURY, W.C.

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# Archaeologia Cambrensis.

SIXTH SERIES.—VOL. VI, PART I.

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JANUARY, 1906.

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## THE ORDOVICES AND ANCIENT POWYS.

BEING THE PRESIDENT'S ADDRESS READ AT THE ANNUAL  
MEETING OF THE CAMBRIAN ARCHÆOLOGICAL  
ASSOCIATION AT SHREWSBURY, 1905.

WHEN we remember that Shrewsbury was the capital of one of the three ancient Provinces of Wales, and that it is the most convenient centre for the whole of the Principality, it is remarkable that, during the sixty years of the existence of our Association, this is the first occasion on which it has been chosen for our Annual Meeting. We have, indeed, met on four occasions within the limits of the county of Shropshire, namely, twice at Ludlow, and once each at Church Stretton and Oswestry ; and on one of these occasions we came here for a day's excursion ; but this is our first annual gathering in the famous old town.

Shrewsbury itself is full of objects of interest—as every traveller knows, or ought to know, who has two or three hours' to spare on his journey—and in its neighbourhood, which is so rich in antiquities, we shall visit places noted for their historic interest—military, ecclesiastical, and domestic—places which cannot fail to yield us delight and instruction. They range from the Roman remains at Uriconium, down to the still-occupied residences of Boscobel and Pitchford, and they comprise three of the four Minsters around the Wrekin.

As, however, we are to be favoured with the guidance of experts who know the story of the places they will describe—and love it as no outsider can—I will not tarry over this ground, nor will I anticipate them, but I will proceed at once to the subject I have chosen to address you upon to-day; and, indeed, my choice has been an easy one, for I could think of no subject so readily, or so suitable to this occasion, as the early story of that people who, at the dawn of our national history, occupied this district—I mean the “Ordovices,” and their successors, the “Men of Powys.”

When Ostorius Scapula pursued the retreating Silures northwards, he followed them into the country of the “Ordovices,” and Ptolemy, a century later, tells us that they dwelt to the west of the ‘Cornavii,’ another British tribe; the line of demarcation being roughly drawn from the Dee, near Chester, to the Wye, near Hereford. These were the earliest inhabitants of whom we have any historic record; but there are other evidences to prove that the country had been previously occupied by an older branch of the same stock.

The dry-stone walling of the great fortress on the Breiddin, and similar remains at Caerdrewin in the north, and Abdon Burff in the south, and the Bury<sup>1</sup> walls in the centre, indicate the presence of a race of stone builders, and of the Age of Bronze. Such were the “Goidels” (or Gaels), who came into this country about the sixth century before Christ. ’Tis true we find no surviving cromlechs, or other megalithic remains; but the hut-dwellings, formed of stone slabs, along the western coast claim, as well by their construction as by their name, “Cyttiau *Gwyddelod*” (Huts of the Goidels), that they are the work of that race.

<sup>1</sup> This name appears to be a corruption of the Welsh word “Berau,” which signifies a shank, and well represents its position on a projecting spur of the hill.

The "Ordovices," on the other hand, were Brythonic, and followed them hither some three or four centuries later. These were men of the Iron Age, who made their fortresses of earth, and protected them with fosse and rampart, which they strengthened with stockades; and they built within them edifices of timber, which they defended with palisading.

Like their elder brethren, they selected for their camps, in mountain countries, hill-tops, naturally strong from their very position; and in the lowlands, sites carefully chosen and planned, which they could make defensible by surrounding stream and swamp, such as they had been used to in their earlier home in the Lake districts of the Alps. Of both of these types we have examples in this immediate neighbourhood. Of such hill-forts, we have "Cefn y Castell, above Middletown"—"Alreton," the "Caus" of pre-Norman days, and "Cefn Carnedd," in the upper valley of the Severn.

Of lowland camps there are the 'Berth,' near Baschurch, the "Belan," at Kinnerley; and, I venture to add, the skilful arrangement of fosses at "Y Drewen" (Whittington). But, perhaps, best of all, the spot on which we are now so peacefully and pleasantly assembled. Instead of the fair streets and picturesque buildings, the terraces, and the Quarry of to-day, imagine that the horseshoe formed by the Severn is crowned by an earthwork; that its dyke and fosse occupied the line of the later walls; that within were the rough-and-ready huts of the Ordovices, and without the swamps and alder-groves which gave the site its first name. Strong lines of defence across the narrow neck of the horseshoe formed by the river, and on urgent occasion by damming up the river just below to form a huge lake, would make the place almost impregnable. Such we may picture "Pengwern" in the days of Ostorius and his Roman Army, an ideal fortress of the Ordovician type.

But it was not here the Silures sought refuge. The precipitous height of the Breiddin, with its circum-



vallation of rude, strong walls, and the skilful arrangement of outworks to guard the entrance, was their ideal of a last resort for security, and here Caractacus made his final but unsuccessful stand.

The description of the scene as given by Tacitus (*Annales*, xii, 33), is singularly appropriate to this site.

The Severn with its uncertain, treacherous ford (*vado incerto*), the Rhetescyn (*Fretum Ascensus*), the frowning precipices (*imminentia juga*), the terrifying aspect of the ridge crowded with defenders (*nihil nisi atrox et propugnatoribus frequens*), dismayed the leaders, who doubled their station by adding another square a little higher on the river bank near the "Old Mill," for refuge and for greater protection. But the soldiers were impatient, and winding their way up the dingle of Betheric (the Grave of the Chieftain), they were assailed by masses of rock rolled down from the ramparts above, and by the missiles of the Britons; but the Romans were protected by their shields, and forming a *testudo*, they tore a way through the ill-joined uncemented walling (*rudes et informes saxorum compages distractæ*); and in the hand-to-hand struggle that ensued, the darts of the unarmed Britons were of little avail against the heavy armour of the Roman legions and the spears and javelins of their Auxiliaries, and so the day was hopelessly lost.

The defeat was so overwhelming that we read of no later attempt to retrieve it. And when, some time afterwards, the Romans founded their great station at Vriconium, the town of the Wrekin, they found in their neighbours at 'Pengwern,' if not willing at least submissive tributaries. One element of conciliation, and that of great influence, would be the community of their language: for the Latin and the Welsh are kindred forms of the Aryan stock. Indeed, there is ground for believing that the intercourse between the Romans and the Britons grew into mutual regard and friendship; and that the latter became, to a certain extent, Romanised.

Perhaps it was this friendship with their invaders that led the Goidels of Gwent and Gwynedd to press upon them when the Roman grasp of the kingdom was relaxed, and which in turn induced the Britons to invite their kinsmen from the North to come to their assistance. At all events, we know that in the fourth century, Cunedda, the Gwledig (or Emperor) of the Strathclyde Britons, sent a host under his sons and chieftains into Mid-Wales, and that they settled along its northern and western borders as a buffer garrison against the Goidels of Gwynedd. Their location is witnessed by their names, which thenceforth were attached to their settlements, as Ceredig(ion), Meirion, Dunod(ig), Aruystl(i), (Caer) Einion, Edeyrn(ion), Rhuvon(iog), Osweil(in), and so on.

Southwards, the Ordovices occupied the country to the banks of the Wye, and westwards they extended to the sea; their limits being marked by certain linguistic conditions as stretching from the Mawddach to the Wyrri.

Within this range the inner wedge of the new settlers from the North was driven and extended. The eastern boundary was roughly defined by a line drawn from Chester (Caerllion ar Ddyfrdwy) through Rossett, Iscoed, Bangor, Cricket, Perthe in Frankton, Knockin, Argoed, Berth in Baschurch, and Shrewsbury; thence by Cruckton and Cruckmeole south-westwards to Mainston, Clun Forest, Cnwclas, Discoed, Hengoed, and so on by Clyro to the Gelli (Hay) on the Wye.

In connection, apparently, with this pressure from within, we find one of the three notable emigrations from this country—namely that of the host led by Cynan of Mereadog in the Vale of Clwyd, in support of Maxen Wledig (who had married his cousin Elen Lwyddog, daughter of Eudav, Lord of Ergyng and Ewyas in modern Herefordshire), against Gratian, his rival for the throne of the Roman Empire, and their settlement in Armorica on its successful issue. From Mereadog to Ergyng there must have been a considerable

drain on the Ordovician people ; and it is noteworthy that the very expression for an emigration has enshrined their name in 'Cyf-orddwy' (the Joint-Ordovices).

From this period the name of Ordovices appears to have given way to that of Powys, but what the exact meaning of this new name was it is difficult to say ; whether a true variation simply of "Pagus," in the sense of a district, canton, or tribe, and so attesting their former home in Gaul,<sup>1</sup> or whether the termination (g)wys is equivalent to the "inhabitants" of the 'pau' (pagus), as 'Gwentwys' the people of Gwent, Lloegrwys (the men of Lloegr), 'Monwys,' the men of Anglesey (Môn) ; or whether it represents some other lost word, I do not venture to decide. It occurs, however, as a local place name in "Bryn Powys" in Llansilin, and in "Dinas Powys" in Glamorgan.

As the Ordovices were the most thoroughly Brythonic of all the Celtic peoples, so their language, modified by that of Powys, remains as the mother of modern Welsh.<sup>2</sup> Some of its features, as distinguished from the older Goidelic, are illustrated by—

1. The fine sound of *a* in contrast to the broad *ā*.
2. The modification of *c* into *p*, as in 'pen' for cen, Peniarth for Ceniarth, Pandy for Candy.<sup>3</sup>
3. The dropping of the aspirate in ch., e.g., 'hwith for chwith,' 'hwaer (chwaer), hwareu (chwareu).
4. The sound of *c* = *ci* as ciar (car), ciath (cath).
5. The use of the medium M for B, as in Mathafarn (Bathafarn), Machynlleth, Bachymbyd.

One of the most important and permanent issues of this Cuneddan invasion, or rather infusion, was its missionary influence, and the impulse it gave to the spread of Christianity. Of the three great families

<sup>1</sup> "Une des Divisions Territoriales d'ancienne Gaule." *Lexicon Manuale Mediæ et Infimæ Latinitatis*.

<sup>2</sup> "To the extent here indicated by the pronunciation, the Welsh of Powys is more like that of Ancient Gaulish ; that is to say, it is more purely Brythonic than any of the other dialects."—*The Welsh People*, 21.

<sup>3</sup> Pentridge (Pennocrucium) appears to mark its eastern limit.



commemorated for their multitude of saints and founders, Cunedda, Brychan, and Caw, Cunedda is pre-eminent both for the number and the zeal of his spiritual "Sons." Their names occur as Church founders, from Dewi in Menevia to Einion in Lleyln, and Deiniol in Bangor and Hawarden; while in Powys we have Tyssil (of Llandyssil) and Aelhaiarn (of Guilsfield).

Corresponding to the pressure of the Cuneddian immigration into Wales, and the emigration of the host of Cynan into Armorica, there came at the beginning of the sixth century the invasion of Armorica by Clovis and his army; the result of which was that many of at least the leading ecclesiastics left their own land, and came over—nationally speaking, we might say returned—and landed on the western shore of Powys; such were Padarn and Cadvan, Tydecho and Sulien, and Trinio, and many others who, spreading eastwards from the mouths of the Ystwith and the Mawddach, revived the Christian faith to the Severn and the Dee, and from the Wye to the Irish Sea.

But the border warfare still went on and grew. One after another the Teutonic tribes pressed on westwards, and there were raids and counter-raids, plunder and havoc, slaughter and ruin, on both sides alike; but the strangers gained ground, and encroached further and further still. A graphic picture of these conflicts is given in the "Elegy on Cynddylan" (Marwnad Cyn-dyllan) by Llywarch Hên, the aged poet-warrior of the middle of the sixth century. This poem is essentially Powysian. The events portrayed, the scenes, the characters, all belong to Powys. The poet himself when exiled from his own land found here a welcome and a home, and a share in the Councils of "Powys, the Paradise of the Welsh."

"Gwyr Argoed erioed am porthes,  
Cyn bum cain vaglawg bum hy  
A'm cynnwysid yn nghyvyrdy  
Powys paradwys Cymry."

CANU IW HENAI NT AI FEIBION.

The genuineness of the poem is attested not only by the internal evidence of one who writes as an eye-witness of—and a personal sharer in—the tragic scenes he describes—but also by the irregular triplet form of the composition, and the primitive feature of describing moral qualities by their physical concrete, and that concrete based on the animal world. Cynddylan, the hero of the poem, is described as having the sternness of “winter ice,” the fervour of “a conflagration in spring,” the heart of a ‘hound,’ a ‘hawk,’ a ‘wild boar,’ a ‘lion’: and his bravery by the posts of danger he had to fill, “Cae di y rhiw,” “Cae di y nen.”

The great theme of the poem is the invasion of the Lloegrians, who advanced through Tren, his father Cyndrwyn’s town, in the defence of which Cynddylan was slain. This was followed at once by the burning of Pengwern—“Llys Pengwern neud tandde” and the desolation of the Hall of Cynddylan on “Carreg Hydwyth.” The Eagle of Eli, “with loud scream, licks up the heart’s blood of Cynddylan, and hurries on to harry the Vale of Meisir in the land of Brochwel Ysgythrog;” and “the Eagle of Pengwern” shrieks for the gore of the men of Gwyllawd (The Weald) in the burnt and ruined town of Tren. “The Dre-Wen,” the “White Town” is involved in the general catastrophe, and the blood of its people stains the trodden grass. “The Churches of Bassa” provide a burial-ground for Cynddylan, “Tir mablan Cynddylan wyn,” and enshrine the heart of the warriors of Argoed, “Cledyr cad calon Argoedwys.” But a bitter fate awaits them—they are deprived of their rights and privileges by their heathen victors—

“Eglwysau Bassa collasant eu baint  
Gwedy diva o Loegyrwys  
Cynddylan ac Elfán Powys,”

nay, they are devastated, “ynt ddiva heno” and reduced to ashes; “Eglwysau Bassa ynt barwar heno.” Next he mourns his brethren from the marshes of the Severn and the banks of the Dwyriw; but as he

lifts up his eyes to the distant peaks (horns) of the Berwyn—where were “The Kine of his Edeirnion”? Why came they not to the war? Why refused they the command?

“Gwartheg Edeirnion ni buant gerddenin,  
A chan neb ni cherddynt  
Yn myw Gorwyniawn gwr edvynt.”

He recalls the visions he had seen from the fortress of the Wrekin, and that from “Orsedd Orwynion,” when his son Gwen was slain on the ford of the Morlas.

“Gwen forddwyd tyllfra a wylas neithwyr  
Yn ngoror ryd Vorlas . .  
Ar ryd Vorlas yllas Gwen.”

CANU IW HENAINT.

His thoughts recur—probably they were suggested by the scene with which he must have been familiar—to fatal “Tren,” where his brethren, Cynan, Cynddylan, and Cynwraith fell, and to the “sod of Ercal” which covered Rhys, and the Mount of Elwyddan under which Maoddyn lay, and the “field of Maoddyn,” with the “Grave of Eirinwedd”; and the “Meadow of Battle,” “Gweirglawdd Aer,” where the brave Caranmael proved his prowess as Cynddylan’s son; and Maes Togwy, where Cynddylan should again take part when the fabled host of Llemenig, the son of Mahawen, should restore his country’s fallen fortune.

“Pan glywyv godwryf godaran  
Llu Llemenig mab Mahawen.”

It is noteworthy that in this poem the enemy are named, not as in later times by the generic term of Saxons, but by the specific title of Lloegrians (Lloegyrwys). Who, then, were they that gave their name to the *country* as Lloegr (England), but were themselves superseded by the Saxons (Saeson)? Whence did they come? In legend, they were the descendants of an eponymous ancestor, Locrinus. But who were they in ethnology? Were they a branch of that Aryan family of whom one offshoot settled in northern Greece as the Locri, another in Italy as the Ligures, and

who in central Gaul gave their name to the river and the country of the Loire? Or were they connected with the Schleswig-Holstein tribe of the "Gurways," who settled in the Fens of Cambridge and Northampton? On the latter theory, their natural course would be by the Valley of the Trent towards Tren and Pengwern; but the former or Aryan theory appears to me most accordant with history. The Court of Pengwern (Llys Pengwern) was doubtless the modern Shrewsbury; but was it also the Hall of Cynddylan? and did "Carreg Hydwyth," on which the (Ystavell) Hall stood, mean the rock on which the Castle stands? The accepted interpretation says "Yes:" and it is supported by the correspondence of the name 'Hydwyth' with the popular name of 'Amwythig,' by which Shrewsbury is commonly known, with the 'gwydd' and 'gwern,' which marked its features, as well as by the now lost name of a street, which in a charter c. 1290, occurred as "Candelan" (Cynddylan) Street; and by the "Eagle of Pengwern," which would naturally be Cynddylan, we must understand the Lloegrian leader screaming fiercely for Cynddylan's blood.

On the highest southern spur of the Hawkstone range there is a remarkably strong prehistoric fortress, marked on the Ordnance Map as the "Bury Walls," a name which would imply a Saxon origin; but the position and features and lofty ramparts of dry-stone walling indicate an earlier or Goidelic age; and the name is most likely only a devolution of the earlier "Ber," or "Bêre," a "shank" of the hill. That this is so is confirmed by the name of the hill itself, given on the Ordnance Map as Chirbury. Now, "Chirbury" is described by Eyton as one of three ancient members of Hodnet; but it is only another form of 'Caer-bere'—the "Fortress on the Spur of the Hill;" or, it may be, of 'Caer-bre'—"the Fortress on the Bare Hill Top," and it has its counterpart in Chirbury, near Montgomery. In either form, it enshrines a record of the early Goidelic camp. The position is commanding and the



outlook grand, giving a survey of the country from the Malvern and the Clee Hills on the south, to the Berwyns and Runcorn Point on the north; and from the Chase of Cannock on the east to Cader Idris and Aran Fawddwy on the west. Out of the western plain at mid-distance rise the striking trio of Moel y Gofa, Cefn y Castell, and the Breiddin. There lie the windings of the marshy Severn (tymmyr Hafren); here around the foot of the hill runs the Roden (Trydonwy), which to the south-east receives the waters of the Tern—Tren (Ydd aa Tren yn y Trydonwy); and many a once “fair town” lay smouldering now in the surrounding plains. There, on the “Edge of the Forest” of Iscoyd (yn mron y coed) was the water-girt “Pan Castle,” that is “Castell Pan”—the White Camp on the outskirts of *Whitchurch*. To the west, among the meres (myr), lay “Elismere” (y drev wen yn y tymmyr), and further on, in the Vale of Meisir, the “White Town of Whittington” (y Drev wen yn y dyfrynt). To the east, between the Tern and Rodway marsh (rhwng Tren a Throdwydd), stood another “White Town,” probably “Wall,” in Kinnersley, whose fighting men came as naturally from the battlefield as the ox from his plough in the eventide. And yet another “White Town,” somewhere between Tren and Traval, whose folk were more used to see bloodstained grass than the ploughed fallow.

“Y drev wen rhwng Tren a Thraval  
Oedd gnodach y gwaed ar  
Wyneb gwellt nog eredig braenar.”

But where was “Tren” itself, the town of Cyndrwyn, in the defence of which Cynddylan was slain? Could it have been the “Bere” Walls? They were a formidable obstacle, and stood across the advance of the Lloegrians, and it is more than possible that to their capture this stanza refers—

“Onid rhag angau ac aelau mawr  
A gloes *glas verau*  
Ni byddaf levawr innau.”

“From death and his great sorrows,  
And from the anguish of the ‘Enclosure of Bere,  
I, too, shall not be free.”

But we may have to look further east for it. And it may be that it will be found somewhere in the Valley of the Trent, for it is there, I think, that we may identify in “Wall near Lichfield,” the *Etocetum* of the Romans, the “Maes Togwy” of Llywarch Hên—

“Gwelais ar lawr Maes Togwy  
Byddinawr a gawr gymmy  
Cynddylan oedd cynnorthwy.”

With the fall of “Pengwern,” the Powysians were driven westwards, and Mathrafal, in the Vale of Meifod (the “summer residence” of the Princes), was made thenceforward the seat of government, and the province or principality was described as “Talaith Mathraval.” The network of camps and dykes that defend the approaches to this new capital shows how keenly the Saxon line continued to be pushed forward, and how carefully Meigen (Mechain) had to be guarded.

With the close of the century there came another scene upon the stage of the national life, viz., the mission of Augustine by Pope Gregory to convert the heathen Saxons. The touching story of the little fair-haired Anglians in the slave-market of Rome, and of Gregory’s beneficent resolve to liberate them and convert their nation to Christianity, has been told by the Venerable Bede, the father of English history. He has also told us of the interviews between Augustine and the British Bishops, and how what might have been greatly blessed as a common undertaking was hopelessly marred by the haughtiness of the one and the natural jealousy of the others. Nor does he omit to state that he regarded the subsequent misfortunes of the Britons as a divine fulfilment of the vengeful threat of Augustine, that, if the Britons would not join with him in converting the Saxons, they should suffer at the hands of the Saxons the judgment of divine vengeance. This was especially the case, he says, in their defeat by



Ethelfrith, of Northumbria, and the slaughter of the monks at Bangor, A.D. 603. Brochwel Ysgythrog, the Prince of Powys, their leader, under Cadvan the King, though defeated now, was able to avenge his defeat, and routed Ethelfrith on the banks of the Dee, near Chester, with a great slaughter. Ethelfrith himself, however, was slain about the year 617 by Edwin, the son of Ella, his rival for the throne of Northumberland.

Later on, this Edwin attacked Cadwallawn, the son of Cadvan, defeated and drove him into exile. This battle was fought hard by the Long Mountain (*yng-warthaf Digoll Fynydd*), on the banks of the Severn, and was so fiercely contested that the river was discoloured by the blood of the slain.

“ Llest Cadwallawn ar Havren,  
 Ac or tu draw i Ddygen,  
 A breiaid yn llosgi Meigen.”

MAR. CADWALLAWN.

The stress of the Britons is clearly indicated by the fact that their leader was forced to withdraw his camp beyond the steep headland<sup>1</sup> of the Breiddin, and that the fire-bearers were desolating Mechain. Of this advance we have an echo in the “Life of St. Beuno,” who, hearing one day across the Severn the shouts of huntsmen, urging on their hounds in a strange and foreign tongue, resolved to leave his native Berriew, as being no longer safe to dwell in.

The consolidation of the conquests of the Saxons is witnessed about this time first, by the great earthwork known as “Wat’s Dyke,” which may be traced from Basingwerk, at the mouth of the Dee, in an almost continuous line through Northop, Estyn (Hope), Wrexham (G. W. R. station), Wattstay, Henlle, Old Oswestry to Rhydaire (the Ford of Battle), close to Gwern y Brenhin (the King’s Meadow), which *may* have derived its name from an encampment of King Oswald, or of Penda and Cadwallawn; and about a

<sup>1</sup> *Dy. cen*, i.e., *pen*. This is probably the explanation of the name of Criggion at its foot—Crug-cen.

century later by a further encroachment, marked by the western and parallel line of "Offa's Dyke," which commenced (as far as has yet been made out) at Treuddin, near Mold, and ran through Minera (Mwyn *glawdd*), Gardden (Ruabon), Crogen (Chirk Castle), Selattyn, Llanymynech, Forden, Lymore, Knighton (Trecławdd), and on southwards to Tiddenham on the Bristol Channel, between the mouths of the Severn and the Wye.

We need not hold that these extensive dykes were actually erected by the men whose names they bore. Dykes existed elsewhere quite independently of the above, and were the usual demarcations of manorial and civil divisions. We find them not only to the west of these Dykes, but eastward also, in the Midlands and elsewhere. What was done by Wat and Offa was to supplement and continue the Dykes in line, and constitute them the boundaries of the Welsh, beyond which they were not to pass, save under the sorest penalties of mutilation and death. The foss or ditch is on the western side and the bank on the eastern, so that they were evidently intended against the Welsh, but were no barrier to the English, who still continued to push their outposts further in; and in the "Laws of Howell the Good," A.D. 928, there is no notice to sanction their international character.

In 894, we have a record of an inroad of the Danes under Hastings, their leader, as far as Buttington, whither they were pursued by King Alfred's army; and between the English on the one side and the Welsh on the other side of the Severn, they met with a terrible defeat, and made the best of their escape to Chester.

To the interminable conflicts in which the borderlands of Powys were thus involved we owe, I think, the pre-eminence of the fourteen tribe-stocks, described as "Gwelygorddeu Powys," and enumerated as Llesiawyn,<sup>1</sup> Gwellig(yawn), Yorweirthiawn, Madogion,

<sup>1</sup> "Eurdorchawc uarchawc ueirch agkraun  
Eryr gwyr 'gwelygort lleissyawn'."

Arotyawn, Llutyawn, Gweirnyawn, Tygyryawn, Gwyrryawn, Gweilchyawn, Gwryaeth(yawn), Munyd-yawn, and Arddunwawd. Their chiefs were styled "Dragons of Powys;" their prowess had been proved in the bloody fields of Gwytgun, and Caman, and Garthan. Some were distinguished by the ensigns of their chieftains, as eagles, wolves, hawks; others adopted their Christian name, as the followers of Madoc, of Iorwerth, or of Tyngur. Their leader was the chieftain of the Lleisiawn, the Knight of the Golden Torque.

The men of Powys, described as the "hero-cubs of Selyf," had certain privileges, which they had won on the battle-fields of Meigen;<sup>1</sup> they were fourteen in number, like the tribe-stocks, or "Gwelygorddeu." It was their right to guard the van and defend the rear in war<sup>2</sup>; they were the war-dogs of the men of Argoed, the wardens of Powys against the Lloegrians.<sup>3</sup> They were the adjudicators to settle the quarrels of Gwynedd and Dyfed;<sup>4</sup> a third of the spoil of war was theirs;<sup>5</sup> but they were an ungallant people—they held by male succession, and would not admit inheritance by distaff.<sup>6</sup>

Besides these, there were other tribal families, known as the "Pum Cystoglwyth Cymru," and interpreted as the Five Servile Tribes of Wales: tribes which had once occupied a foremost position, but had been

<sup>1</sup> "Pedeir Kynnelyf cadw cadyr vrten  
Ar dec yr dugant o ueigen."

<sup>2</sup> "Ym blaen cadeu cadw arvod  
Ac yn ol diwetwyr dyuod."

<sup>3</sup> "Cynnetyf y aergun argoedwys werin  
A warawd rac lloegrwys."

<sup>4</sup> "... gwyr powys, penn reith ar gymry."

<sup>5</sup> "... wedi trin traean o anreith."

<sup>6</sup> "Rann y vrawd y vreint ae towys,  
Rann y chwaer ny cheir o bowys."

With this compare the custom that "he who claims land (in Powys) must show his kin and relationship to the land from death to life, and that he descends from that man's body, legitimately and on the male side."—"Defodau Powys," in *Mont. Coll.*, xxix, 17.

reduced by the misfortunes of war to a dependent condition ; but I am inclined to think that the interpretation is wrong, and that they are entitled to a more honourable position, won by them in the nation's cause. If we compare the title *Cystog-lwyth* with the kindred term *Cystawc-ci*, we find the latter to be the name of the bulldog ; and the *Llwythau* would in like manner represent the tribes of fierce tenacity on the battle-field, the prototypes of John Bull. Two at least of the five belonged to Powys, those of *Gwenwys* of Garth in Guilsfield, and of *Alo* in Caereinion ; and it is worthy of note that, after the lapse of many centuries, they continue to 'hold on' in the persons of Captain Mytton, of Garth, and of Major Kerr, who only last year disposed of his inheritance of Trefnant.

Through all the turmoil and conflicts of the times it is well to remember that there was one independent and peacemaking influence at work, one power which held the oppressor in check and shielded the weak and friendless : the Church, under whose protection the innocent was safe ; whose "sanctuaries" provided refuges from Pengwern to Mathrafal, at Alberbury, and Llandrinio, and Meifod ; and whose churches and collegiate ministries in many directions, though they could not prevent war, could at least mitigate its horrors, and soothe its victims, and promote a spirit of humanity and of Christian civilisation ; and it is pleasant to record the testimony of the Chief of the Ancient Bards, "*Taliesin, Pen Beirdd Cymru*," that amid all the disheartenings of defeat and loss, and when penned up in the fastnesses of wild Wales, they clung loyally to their mother-tongue, and they kept the faith.

" Eu ner a folant,  
Eu hiaith a gadwant,  
Eu tir a gollant,  
Ond Gwyllt Walia."

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NOTE ON  
THE DISCOVERY OF PREHISTORIC  
HEARTHS IN SOUTH WALES.

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THE object of the following communication is to record the discovery, in various parts of South Wales, of what are probably the remains of prehistoric hearths, or cooking-places; to offer a provisional explanation of their origin, and to describe their appearance, in order that other observers may be enabled to detect similar vestiges elsewhere.

When, in 1898, the former of us was engaged on the re-survey of the moorland and mountain districts at the head of the Tawe Valley, on the south-west border of Breconshire, small heaps of broken and burnt stones were not infrequently observed, generally near streams—especially where these arose from a strong spring close by. Occasionally, the stream had cut into one of its banks in such a way as to expose a complete section of the heap, which was seen to consist of a mass of stones—generally pieces of sandstone or grit—broken to the size of road-stone, and evidently burnt, inasmuch as they were friable and reddened by heat. The interstices between the stones were found to be filled with fine soil, in which charcoal-dust and fragments were abundant; the heap, of course, being covered with growing turf.

The burnt condition of the stones and the presence of the charcoal at first suggested the idea that the heaps might be carns, or burial-mounds, at which cremation had been practised, though it was not clear why burnt stones should make up the whole heap; but as they were almost invariably situated in low

ground, frequently wet and boggy, instead of in high and dry positions, and as, moreover, they lacked the size and symmetry of a cairn, and had never yielded any trace of bones, pottery, or implements, this idea had to be abandoned, and, for a time, no explanation was forthcoming.

Meanwhile, as the surveying proceeded westward, the position of each mound was marked on the six-inch Ordnance Maps. In time, the distinct association of the mounds with supplies of good drinking-water, and especially with springs, led to the hypothesis that they were prehistoric hearths, or fire-places, and that the burnt stones were in some way used in some culinary operation, possibly as pot-boilers. The uniformity of size of the stones suggested that they had been purposely broken to a convenient form before use; but in this case it was not clear why such large accumulations should have arisen; for, if they were pot-boilers, why should not a small number of stones have served again and again?

Pending a solution of these questions, the attention of other officers of the Survey in South Wales was directed to the matter by the former of us, and they soon began to notice similar remains in their own districts; so that when we met with a particularly powerful spring, it became a matter of course to look out for a hearth somewhere in the immediate vicinity.

In 1903, the presence of several of these heaps of burnt stones in the parish of Eglwys-cymryn (in the south-west of Carmarthenshire) was mentioned by the latter of us to Mr. G. G. T. Treherne, who at that particular time was reading some descriptions of Neolithic cooking-places in Ireland; and he at once pointed out that the "hearths" we had discovered in South Wales agree closely in character with the Irish "cooking-places." Having referred to the published descriptions of the Irish examples, we have provisionally adopted this hypothesis—in the absence, so far, of any direct evidence of their age and origin.



A typical hearth consists of a heap of burnt and broken stones, of the size and appearance of ordinary road-metal, mixed with fine soil and charcoal-dust. The stones are generally of some hard rock, such as sandstone or grit; and even where such material is exceptional, as in some shale districts, it would seem that it is preferred to softer substances. In many cases, the stones could be gathered as pebbles in the streams, especially where these are bordered by river-gravel or boulder-clay of glacial origin. There is no direct evidence as to whether the stones were broken before they were burnt, or whether this was the result of their being quenched in water; it seems probable that the latter is the true explanation. Although the stones are generally about the size of small road-stone, a few larger pieces are sometimes present.

The lowest of the stones, wherever we have had an opportunity of observing the junction with the underlying surface, differ in no respect from those which make up the bulk of the mound; there seems to have been no preliminary foundation or paving laid down for their reception; it is possible, however, that the turf and soil were first removed.

The shape of the heaps is more or less irregular; there is no definite rising towards the centre, nor is there any special attempt at a circular outline, though this is the form approximately obtained. In some cases we have observed a tendency to the horse-shoe form of the Irish examples noted below, with an irregular hollow about the middle; but this is exceptional. Where this form occurs, the hollow faces the stream or spring.

In size, the mounds range in diameter from 6 ft. or so, to as much as 50 ft.; in height they seldom exceed 3 ft.

The nature of these heaps, where not opened up by some natural or artificial section—a rain-gully, a ditch, or a road-cutting—can often be detected by thrusting a walking-stick into them, when the ferrule will be

felt and heard to grate against the gritty materials below.

As to their position with regard to the surrounding topography, it may be said that they almost invariably lie close to springs, or near the sides of streams not far below some good spring. But in a few cases the nearest water-supply lies several hundred yards away.

Our observations have necessarily been mainly confined to those districts wherein lay our official duties; but their occurrence in other districts far removed leaves little doubt that the hearths are distributed generally throughout the more hilly districts of South Wales; where they are absent, it is probable that they have been in some cases obscured or removed by agricultural operations. Fortunately, however, their proximity to streams, and the wet, boggy nature of the site, over which the plough has never passed, have effectually secured their preservation.

The mounds are generally so inconspicuous that they seem to have escaped notice, even by the farmers themselves; one (No. 31) near Gelli-Siffor Farm, near Llandybie, in Carmarthenshire, conspicuous on account of a small holly-tree growing from its summit, was pointed out as a supposed burial-mound or carn; another (No. 7) at Parc-Owen, near Gwynfe, Carmarthenshire, had been observed by the farmer, but he could offer no explanation of its origin.

Although we have discovered, up till the end of the year 1904, upwards of eighty hearths, many of which have been laid open in section in the sides of brooks, ditches, etc., in only one case have we met with any object which afforded any clue as to their age. A small flake of flint was found near a hearth (No. 9 in the list) near Llygad Llwhwr, but as it was not found in the hearth-materials, and may have been dropped there quite independently of the hearth-users, it cannot be of any evidential value beyond suggesting the possibility of its having belonged to the same people. Nor can it be said that the flake is of prehistoric age; it might

conceivably be part of a comparatively recent "strike-a-light," or of a gun-flint; but the probability is that it is a small, possibly waste, flake, dating back to Neolithic times.

That these remains are of some considerable antiquity is clear, when we bear in mind that an example (No. 13) occurs in the middle of the ancient encampment of Carn-gôch, near Llangadock; that old hedges and ditches have been carried through them (*e.g.* Nos. 4 and 5); and that, in most cases, even their existence—and in all cases their origin—is unknown to the farmers generally. Beyond this, however, we are left without direct evidence as to their age and origin, and can only fall back on a comparison with the examples reported from various parts of Ireland, of which we give here a brief summary of the more important descriptions.

In 1815, Townshend<sup>1</sup> mentions that in the neighbourhood of Cork burnt stones are found in great numbers; the stones seldom exceed half a pound in weight; small pieces of charcoal are found in the heaps, which are always near water.

In 1856, Dr. Patrick Keatinge<sup>2</sup> described a large whetstone, 2 ft. by 9 in. by  $3\frac{1}{2}$  in., bearing evident signs of much use, which was found among the stones of a heap of calcined or burnt stones; the whetstone itself had not been burnt.

In the same year, Mr. William Hackett<sup>3</sup> described heaps of burnt stones as occurring throughout Kilkenny County, and mentioning that in Co. Cork they are known as "folach fia"; in Tipperary as "deer-roasts", and in Ulster as "giants' cinders", he regarded them as primæval ovens or cooking-places. On exploration, some of these heaps were found to contain in the centre a wooden trough, some 6 ft. long, formed of a hollow

<sup>1</sup> *Statistical Survey of the County of Cork*, vol. i, p. 145.

<sup>2</sup> *Trans. Kil. Arch. Soc.*, vol. iii, p. 11, 1854-5.

<sup>3</sup> *Ibid.*, p. 59.

tree or of planks, the use of which was manifestly to boil water by passing heated stones through it in rapid succession. In one place, nineteen of these heaps were found together. The author mentions one instance, between Midleton and Cork, where a Druidical ring of two or three circles had been built on a heap of cinders. No weapons or tools were found in any of the mounds explored.

In 1887, Mr. John Quinlan<sup>1</sup> in a paper on "The Cooking-places of the Stone Age in Ireland," described examples in Waterford and Cork which he referred to the Neolithic period. He pointed out that wherever a strong well or spring develops into a rivulet, is generally to be found, hard by, a mound by the side of the stream: it is usually hemispherical in form, and has an opening towards the stream. Such a mound presents the appearance of the sole of a horse's foot with the shoe on: the shoe being represented by a protecting wall, and the sole by the flagged floor of the hearth; the heel corresponds to the opening in the protecting wall, with a descending step adjoining, and overlapping a trough by which the stream from a well ran, and into which the meat was thrown. In one instance this trough was an oak tree hollowed out, and was found to contain burnt stones. He supposed the users of the cooking-place lighted a fire, heated small stones red-hot, then moved them into the trough, previously filled with water from the stream. When cooled, the stones were taken out and flung all round the fireplace, to be again heated and returned to the trough till the water boiled, when the meat was put in and kept hot till cooked. He gave a plan and section of such a hearth at Clonkerdon, Decies-without-Drum, Co. Waterford, which he opened in 1885. The whole mound, with the hearth and trough in the middle, had a diameter of 52 ft.; the hearth and trough were together some 18 ft. long. There were about four feet of broken

<sup>1</sup> *Journal R. H. A. A. I.*, Ser. 4, vol. vii, p. 390 (1885-6).



stones and black ashes over the floor and trough. No weapon, cooking-utensil, or ornament was found in the section which he made, but he exhibited three celts found at Clonkerdon, within a few feet in each case of the burnt stones of disturbed and nearly obliterated cooking-places, and concluded that the celts being Neolithic, the cooking-places belong to the same period.

From the analogy of the above-described instances met with in Ireland, it is probable, therefore, that the heaps of burnt stones discovered in South Wales are the remains of Neolithic hearths or cooking-places; that the stones themselves are the discarded pot-boilers which had become too small and friable for further use, and had been reduced to their present angular form and small size by the quenching of larger stones in the water of the cooking-vessel. The nature of this cooking-vessel is still a matter of inference; in some of the Irish instances it was evidently a wooden trough, but in other cases it may have been a rude earthen vessel, a basket made of plaited fibres with a daubing of clay, or even a clay-lined hole in the ground.

In many instances the hearths we have observed have been so well opened up in section by the adjacent stream that it has not seemed necessary to make any artificial excavations; but no trace of any wooden trough or rude pavement such as those described by Mr. John Quinlan (cited above) has been seen: with the exception, possibly, of the oak planks associated with No. 82 of our list, which may conceivably have formed part of a trough; and evidently the instances we have met with are of a ruder character.

At the meeting of the Carmarthenshire Antiquarian Society and Field Club, held at Castell Careg Cennen, near Llandeilo, on June 13th, 1905, two hearths (Nos. 11 and 12) near Cwrt Bryn-y-beirdd were visited by some of the members, as described in a report of the meeting published in *The Welshman* of June 16th following.

The appended list records all the hearths we have met with up to the end of the year 1904. For Nos. 62 and 63 we are indebted to our colleague, Mr. E. E. L. Dixon; for No. 64 to our colleague, Mr. H. H. Thomas; of the remainder, Nos. 65 to 85 were observed by the latter of us; the others were noted by the first-named of us.

### LIST OF HEARTHES.

In the following list we record, after the number of the hearth, or group of hearths, (i) the number of the 1-in. New Series Ordnance Map, (ii) the county in which the hearth is situated, (iii) the number of the 6-in. map, (iv) the position of the hearth, and (v) remarks where necessary.

1 and 2. 231.—Breconshire, 38 N.W.

Left bank of stream, 300 yards north-east of Cefn-cŵl Farm, Tawyneu Valley, one-and-a-quarter miles above Capel Callwen, Glyn Tawe, Ystradgynlais.

Two small mounds, probably hearths.

3. 231.—Breconshire, 38 N.W.

South side of stream, 80 yards above main road on east side of Tawe Valley, one-and-three-quarter miles north of Capel Callwen, Glyn Tawe, Ystradgynlais.

4. 212.—Carmarthenshire, 35 S.W.

East bank of lane, 100 yards south-east of Ty-brych Farm, one-and-a-half miles south-west of Llanddeusant, near Llangadock.

Broken and burnt stones and pieces of charcoal exposed in bank of lane, which has evidently been cut or worn through the hearth. A strong spring breaks out some 20 yards further north.

5. 212.—Carmarthenshire, 35 S.W.

400 yards west of Llan Farm, two miles east of Gwynfe, near Llangadock.

Mound 45 ft. in diameter, of usual materials. The mound is crossed from north to south by a hedge and ditch, and is evidently of earlier date. There are indications



that the small stream now flowing down the ditch originally took a course some few yards further west.

6. 230.—Carmarthenshire, 42 N.E.

East side of Nant-dwfn, at Pwll-y-fuwch Farm, one mile south-south-west of Capel Gwynfe, Llangadock.

7. 230.—Carmarthenshire, 42 N.W.

South-east side of stream, 400 yards north-east of Parc-Owen Farm, two-and-a-half miles south-west of Capel Gwynfe, Llangadock.

Dimensions, 36 ft. by 24 ft.

8. 230.—Carmarthenshire, 43 N.W.

Bank of small stream at foot of Cylchau, and 550 yards east-by-south of Llwyn-y-wennol Farm, two miles east-south-east of Capel Gwynfe, Llangadock.

Diameter 40 ft.

9. 230.—Carmarthenshire, 42 S.W.

Side of small stream, 250 yards north of Llygad Llwhwr, near Forge Llandyfan, four miles south-east of Llandeilo.

Nearly obliterated. Small flint flake found a yard or so away.

10. 230.—Carmarthenshire, 42 S.W.

Side of same stream as No. 9, and 70 yards farther up stream; 300 yards east-north-east of Llygad Llwhwr.

11 and 12. 230.—Carmarthenshire, 42 S.W.

450 yards north-west of Llygad Llwhwr.

Two hearths about two yards apart. The eastern one has two boulders of pebbly white grit on its top. There are two springs about 30 yards to the east. It looks as if these and Nos. 9 and 10 indicate a small settlement here, in an open valley sheltered from the north by a ridge, and in close proximity to the springs and the source of the river Llwhwr, which issues as a powerful stream from a limestone cavern.

13. 212.—Carmarthenshire, 34 S.W.

South-east side of small pond, in middle of the Upper Camp on Carn-gôch, Llangadock.

Probably coeval with the camp.

## 14. 230.—Carmarthenshire, 49 N.W.

Side of stream, 400 yards south-by-west of Cwm-ffrwd Farm, three-quarters of a mile north of Glanamman Railway Station, Amman Valley.

## 15. 230.—Carmarthenshire, 49 N.W.

Edge of pond, 50 yards west of Gelli-fawnen Farm, one mile west-by-north of Glanamman Railway Station.

Remains of hearth. The pond is fed by a small stream which rises at a spring (named on the 6-in. map) on the hill-side, 300 yards to the north-west.

## 16. 230.—Carmarthenshire, 49 S.W.

Side of path 200 yards north-west of Hafod Farm, Lower Clydach Valley, four miles north-west of Pontardawe.

Large low mound of broken and burnt stones with charcoal. No stream nearer than 250 yards to the east.

## 17 and 18. 230.—Carmarthenshire, 49 S.W.

South-west side of stream, 300 yards south-south-west of Tresgyrch-fâch Farm, three-and-a-half miles north-west of Pontardawe.

Two hearths about 50 yards apart, in a north-west line parallel to and within 20 yards of the stream. North-west of the north-west hearth is a line of four small circular hollows in the surface of the ground, each a yard or so in diameter, and a foot or so deep; possibly ovens or hut-circles.

## 19. 230.—Carmarthenshire, 41 N.E.

Side of stream 450 yards south-by-east of Tregîb House, Llandeilo.

## 20 to 24. 230.—Carmarthenshire, 41 N.E.

West slopes of Cennen Valley, south of Meusydd Mill, two-and-a-half miles south-west of Llandeilo.

Five hearths; one 270 yards south-west of the mill; one on a small stream 400 yards east of Rhyd-y-ffynnon Farm; two others on a stream 300 yards farther south-east (on one of these a large oak is growing); the fifth is 300 yards farther to the south-east. The large number and proximity of these points to a settlement.

## 25. 230.—Carmarthenshire, 41 S.E.

East side of stream, 350 yards west of Pen-rhiw, three-quarters of a mile east of Derwydd Road Station, three miles south of Llandeilo.

The stream is a strong one, and rises at some powerful springs in a wood south of the hearth.

## 26. 230.—Carmarthenshire, 41 S.E.

A few yards below a spring (marked and named on the 6-in. map), close to Nant Gwyddfan, one-third of a mile south-south-east of Garn-bica Farm, one-and-a-half miles north-east of Llandybie.

## 27 to 29. 230.—Carmarthenshire, 41 S.E.

Side of small stream, 300 yards south-west of Cilcoll Farm, half-a-mile east of Llandybie.

One mound probably a hearth; two others immediately south, possibly of the same nature.

## 30. 230.—Carmarthenshire, 41 S.E.

350 yards south of Castell-y-graig Farm, one mile west-by-north of Llandybie.

A strong spring issues from beneath a tree, 60 yards to the north-east.

## 31. 230.—Carmarthenshire, 48 N.E.

400 yards east of Gelli-Siffor Farm, one mile north-by-west of Ammanford.

30 ft. in diameter. A small holly tree grows on the mound, and two large boulders of Millstone Grit lie by its side, probably carried there out of the way of the plough. The hearth stands in low ground, which, before enclosure, may have been traversed by a small stream.

## 32. 230.—Carmarthenshire, 48 N.E.

Within the southern edge of a wood, 170 yards east of Gelli-Siffor Farm.

About 30 yards east of the hearth is a spring (marked on the 6-in. map) which supplies the farm.

## 33. 230.—Carmarthenshire, 48 N.E.

Side of stream at north end of a wood, 400 yards south-east of Gelli-Siffor Farm.

Doubtful.

34. 230.—Carmarthenshire, 48 N.E.  
 300 yards north-north-east of Glyn-glâs Farm, one mile south-west of Llandybie.  
 A peat bog lies a few yards to the south-west, but there is no water nearer than a small stream 100 yards to the north.
35. 230.—Carmarthenshire, 48 S.E.  
 300 yards north of Plâs-mawr, two-and-a-half miles south-west of Ammanford.  
 A large hearth. At the side are signs of an oozing of water, probably a spring.
36. 230.—Carmarthenshire, 47 N.E.  
 10 yards west of the well at Llwyn-Ifan-Parry Farm, Banc-y-Mansel, eight miles east-south-east of Carmarthen,  
 The well is a powerful spring.
- 37 to 39. 230.—Carmarthenshire, 47 N.E.  
 250 yards north-east of Garn Farm, one-and-three-quarter miles north of Pontyberem.  
 A group of three hearths at the margin of a flat peaty hollow in the Carboniferous Limestone outcrop. A strong issue of water breaks out some 50 yards west of two of them; the third is about 150 yards farther east, close to the point where the stream leaves the flat.
40. 229.—Carmarthenshire, 47 N.W.  
 Side of stream 150 yards north-north-west of Tor-y-coedisaf Farm, three-quarters of a mile east of Llangyndeyrn, five miles south-east of Carmarthen.
41. 229.—Carmarthenshire, 47 N.W.  
 250 yards south-south-east of Blaenau Farm, one-and-three-quarter miles east-north-east of Llangyndeyrn.  
 On a delta of gravel, close to where a small stream joins the Gwendraeth-fâch.
42. 229.—Carmarthenshire, 47 S.W.  
 In a dingle between Cwm-y-dwr and Cil-carw-fâch Farms, half a mile west-north-west of Pontyberem.  
 Immediately below a very strong spring, used for the supply of the farms.

## 43. 229.—Carmarthenshire, 46 N.W.

About 300 yards south-west of Llwyn-gwyn Farm, one-and-a-half miles south-west of Llangain, three miles south-west of Carmarthen.

A well-marked hearth, presenting a crescentic form.

## 44. 229.—Carmarthenshire, 45 N.E.

Side of stream 200 yards south-east of Pen-gelli-isaf Farm, one-and-a-half-miles west-south-west of Llangain.

Remains of the hearth well exposed in section. The broken and burnt stones rest on the original surface of the ground without any paving or slabs.

## 45. 229.—Carmarthenshire, 45 N.E.

Side of stream 100 yards north-west of Pen-picillion Farm, one-and-a-half miles north-east of Llanybre, six miles south-west of Carmarthen.

The stream is derived from a strong spring which breaks out on the hillside, 170 yards south of the hearth.

## 46. 229.—Carmarthenshire, 45 N.E.

250 yards south-east of Maes-gwyn Farm, one-and-a-half miles east-north-east of Llanybre.

The nearest water is a small stream 150 yards to the south-west.

## 47. 229.—Carmarthenshire, 45 N.E.

Side of stream, 200 yards south-west of Maes-gwyn Farm.

The remains of the hearth are cut through by an old lane which runs parallel to the stream.

## 48. 229.—Carmarthenshire, 45 N.E.

400 yards south-west of Maes-gwyn Farm.

In the north-east corner of a field. The nearest stream is 150 yards to the south. Between these Maes-gwyn hearths and that near Llwyn-gwyn, No. 43, a hill intervenes; near its summit stands a Maen Llwyd, an upright grit block, 6 ft. high, marked and named on the Ordnance Maps.

## 49. 229.—Carmarthenshire, 45 N.E.

On east side of stream, 120 yards south-west of Cwm-llyfrau Farm, one mile north-north-east of Llanybre.

Hearth-remains exposed in the upturned roots of some trees blown down in the autumn of 1903.



50 and 51. 229.—Carmarthenshire, 45 N.E.

Side of stream, 60 yards below Ffynnon-olewm, quarter-of-a-mile east of Llanybre.

Two overgrown mounds, which may be hearths. The spring is a powerful one, and is resorted to by some of the inhabitants of Llanybre.

52. 229.—Carmarthenshire, 45 N.E.

In a hedge, 100 yards south-east of Ffynnon-dagrau, near the Vicarage, Llangynog, five miles south-west of Carmarthen.

The hearth is cut through by the hedge.

53. 229.—Carmarthenshire, 45 N.E.

100 yards west-south-west of Gelli Farm, one-and-a-half miles north-east of Llandilo-Abercowin, near St. Clears.

Close to some springs.

54. 229.—Carmarthenshire, 45 N.E.

In a coppice 500 yards east-by-north of Llandilo-Abercowin church.

Several springs break out 50 yards up the wooded slope eastwards of the hearth.

55. 229.—Carmarthenshire, 45 N.E.

In a thicket, 450 yards east-by-south of Llandilo-Abercowin church.

250 yards south-by-west of No. 54. The hearth is cut through by what looks like the old course of a cart-road, which now passes a few yards further west. As this hearth and No. 54 are both within a few hundred yards of the tidal estuary of the Tâf, they might be expected to yield remains of cockles, which abound in the mud of the adjacent shores, but though carefully looked for in the section of this hearth, none were observed. Several springs break out some fifty yards up the slope to the east.

56. 229.—Carmarthenshire, 45 N.W.

300 yards east-north-east of Ty'r-gate Farm, one mile east of Lower St. Clears.

On some low, marshy ground, and within 50 yards of a small stream.

57. 229.—Carmarthenshire, 45 N.W.

Side of stream, 50 yards north-east of Broadmoor Farm, one mile south of Lower St. Clears.

A runnel from some springs situated 80 yards to the north joins the main stream at the hearth, which is partially exposed in the main stream.

58. 229.—Carmarthenshire, 44 N.E.

North bank of stream, in deep valley (traversed by the Pembroke road), 400 yards south-east of Parcau Farm, one mile south-west of Llandowror, St. Clears.

The remains of the hearth are opposite a point 800 yards west of the twelfth milestone from Carmarthen.

59. 229.—Carmarthenshire, 37 S.E.

East side of small pond, 300 yards west of Blaen-gors Farm, half-a-mile south-west of Llangynin Church, St. Clears.

Scanty remains.

60. 229.—Carmarthenshire, 37 S.E.

In corner of field and by side of stream, 400 yards south-east of Sabulon Farm, two miles west of Blue Boar, St. Clears.

Covered with turf, and not exposed without digging.

61. 229.—Carmarthenshire, 37 S.E.

South side of small pond, 350 yards east-north-east of Forest Farm, one-and-a-half miles east of Whitland.

Scanty remains. The pond lies in a depression which before cultivation was probably traversed by a small stream.

- 62 and 63. 229.—Carmarthenshire, 53 N.W.

150 yards east-south-east of Coleman Farm, one-and-a-half miles west of Kidwelly.

Two large heaps of burnt angular coarse quartzite *débris*, at a strong spring. Noted by Mr. E. E. L. Dixon.

64. 230.—Carmarthenshire, 41 N.W.

80 yards south-east of first milestone from Dryslwyn Ford on the Castell Rhingyll road, west of Llandeilo.

Close to a strong spring. Noted by Mr. H. H. Thomas.

## 65. 229.—Carmarthenshire, 44 S.W.

Side of stream, 280 yards north-east of Crug-y-felin or Crug-y-ffetan Farm, half-a-mile east of Red Roses, three miles south of Whitland.

Several springs break out by the side of the stream, both above and below the hearth.

## 66. 228.—Carmarthenshire, 44 S.W.

Side of footpath, 200 yards south-west of Cwm-fawr Farm. one-third of a mile north-east of Red Roses.

A few yards from a strong spring. Small, and more or less horse-shoe shaped—the concavity facing the spring.

## 67. 228.—Carmarthenshire, 44 S.W.

Side of stream, 600 yards south-south-east of Red Roses, at head of stream which flows southwards between Westpool and Sick Farms. A strong spring breaks out 100 yards north of the hearth.

## 68. 228.—Carmarthenshire, 44 S.W.

East side of stream, 150 yards south-east of Mountain Farm, Tavernspite, three miles south-south-west of Whitland.

Very large hearth, standing conspicuously on the alluvial flat, crescentic-shaped, the concavity facing the stream. About 51 ft. by 38 ft., and about 3 ft. high.

## 69 and 70. 228.—Pembrokeshire, 29 S.E.

East side of stream, 100 yards north-east of Pen-ffordd Farm, near Gilfach Cross, one mile south of Lampeter Velfrey.

Two small hearths, about 30 yards apart. The more northerly one doubtful.

## 71 to 74. 228.—Pembrokeshire, 29 S.E.

West side of stream, 300 yards east of Princes Gate, two miles south-east of Narberth.

A series of four hearths; a hedge cuts through one of them.

## 75 and 76. 228.—Pembrokeshire, 29 S.E.

At a spring in a field on north side of highroad, one-third of a mile east of Princes Gate.

A hearth bisected by a stream; another a few yards further north.

- 77 and 78. 228.—Pembrokeshire, 29 S.E.  
Side of stream, 200 yards north-by-west of Hill Farm,  
Ludchurch, near Narberth.  
Broken into by stream and hedge.
- 79 and 80. 228.—Pembrokeshire, 29 S.E.  
Side of stream, 150 yards north-east of bridge at Mountain  
Lake Cottage (on the Ludchurch road), one mile east  
of Templeton, near Narberth.  
Remains of the second, 250 yards further down stream  
towards the west.
81. 210.—Pembrokeshire, 12 S.W.  
About 120 yards east of main road, and in field north of  
lane, about one-and-a-half miles south of Crymmych  
Arms, eight miles south of Cardigan.  
Half carted away—thus exposing a good section. The  
burnt stones rest directly on the underlying boulder-  
clay without the intervention of any paving.
82. 194.—Cardiganshire, 39 S.W.  
By side of pond, 600 yards east of Pant-Einon Farm, half-  
a-mile north-east of Brongwyn Church, two-and-a-half  
miles north-west of Newcastle Emlyn.  
The site of the pond was originally occupied by a boggy  
patch, in which several strong springs had their source.  
The stream from the bog flowed past the hearth, which  
has now been almost obliterated. In making the  
pond, one or two rough oak planks were found under a  
considerable depth of peat.
83. 194.—Cardiganshire, 39 S.W.  
100 yards west of No. 82. By side of same stream, but in  
the next field.
84. 194.—Cardiganshire, 39 S.W.  
180 yards north-west-by-north of Bryn-gwrog Farm, three-  
quarters-of-a-mile north-west of Brongwyn Church.  
Hearth? It once formed a conspicuous mound, but is now  
nearly levelled by long cultivation of the field. It  
shows the burnt stones characteristic of hearths, but  
there is no water near, as the site is on the highest  
ground in the district, and the neighbouring farm  
obtains its water from a deep well. The nearest  
spring is about a quarter-of-a-mile away. No bones  
or implements were found in the field, although it was  
searched after it was ploughed.



## 85. 194.—Cardiganshire, 39 S.W.

In field close to lane hedge, 330 yards north-west of Blaen-silltyn Farm, about a mile north-east-by-east of Bron-gwyn Church.

Hearth? A small heap of stones resembling those of a hearth, but, as in the case of No. 84, there is no water near. The neighbouring cottage obtains its water from a deep well. In winter there is a good deal of surface water lying about.

Mr. G. G. T. Treherne has had limestone pillars, marked I, II, III, and IV respectively, set up on Nos. 68, 66, 65, and 67 of the above list.

Any hearths which we may meet with, as our official duties carry us still farther westwards into Pembroke-shire, we hope to record in a future communication. If any of the hearths in the foregoing list should, on exploration, be found to yield implements, bones, pottery, or other object which would definitely prove their age and origin, it is to be hoped that such discovery may be published, and the objects placed in one of the museums of South Wales. We have deposited a few specimens of the burnt and broken stones in the Museum and Art Gallery at Cardiff, in the Museum of the Royal Institution of South Wales at Swansea, and in the Museum at Tenby.

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## ALLEN'S "PEMBROKESHIRE."

BY EDWARD LAWS, ESQ., F.S.A.

IN 1882 the late Professor Westwood drew attention to copies of three inscribed stones made by Mrs. Emily Allen (these stones are all of great interest, but that is another story). Mrs. Allen had been permitted by the late Mr. Richard Mason,<sup>1</sup> of Tenby, to copy the inscriptions from a collection of drawings which originally came from Ivy Tower, near Tenby.

This house was the home of a well-known antiquary, William Williams (see *Arch. Camb.*, 3rd Ser., iv, 376; v, 13; iv, 380). He died 1813, but I expect Mr. Mason bought his pictures about 1849, after the death of W. W.'s son-in-law, Orlando Harris, who had assumed the name of Williams.

These pictures are said (*Arch. Camb.*, 4th Ser., xiii, 40) to have been made in 1792 for Allen's *History of Wales* and Allen's *History of Pembrokeshire*. Mrs. Allen tells me that, in all, Mr. Mason had about twenty pictures in this collection; but she was at that time only interested in inscribed stones, and does not remember much about the others.

With regard to Allen's *History of Wales*, I know nothing, but some MSS. in the possession of Dr. Henry Owen, of Poyston, throw considerable light on the abortive *History of Pembrokeshire*.

In 1893 Dr. Henry Owen purchased three little MSS. books, at a sale of books and papers, the property of Sir Thomas Phillipps, deceased.

The three little volumes are entitled *Wilmot's Pembrokeshire*, but there is no doubt that they are the original notes from which Allen was to annotate a transcript of George Owen's *Pembrokeshire*; and the

<sup>1</sup> First publisher of the *Arch. Camb.*

probability is that the pictures purchased by Mason at Ivy Tower, and seen by Mrs. Allen, were drawn by Wilmot, not Allen.

The three little books are of no recognised size, but in this paper I will refer to them as F (folio), Q (quarto), and O (octavo). The contents are bound in the most casual fashion,<sup>1</sup> but embrace some interesting matter, and tell the story of a county history which seems to have fallen still-born. Possibly its sad fate is not to be regretted, for had Wilmot published a *History of Pembrokeshire*, based on a transcript of George Owen's work in 1798, Fenton might have been discouraged in 1811, and the grand edition of *The Description of Pembrokeshire*, issued by Henry Owen in 1892, might never have seen light.

Be this as it may, portions of these three little volumes will, I think, interest some members of the Cambrian Archæological Association, notwithstanding their queer diction; so, at the request of their owner, I have displayed their contents in the following pages.

The first—and probably readers will say the most interesting—item is a rough copy of a letter, addressed by William Wilmot to a friend of his, named Cooper, and written December 16th, 1784.

From this it will be seen that William Wilmot was an invalid, suffering apparently from asthma; and that, after travelling through South Devon and South Wales, he settled down at Pembroke. No mention is made of a wife, but from other sources we find he had two sons, George and William E.: but the author tells his own story.

ROUGH COPY OF A LETTER ADDRESSED TO — COOPER.

16th Dec. (17)84.

Perhaps a specimen of Intelligence from this Welch Country may afford you some amusement from a person who has travelled 500 miles since he had the Pleasure of sitting at your Table, and

<sup>1</sup> They were bound for Sir Thomas Phillipps; Bretherton ligavit, 1850.

since which I understand your father has been compelled by those two inexorable Tyrants, Death and Time, to take that Journey from which no Traveler ever returns to tell his Wondrous Tale.

Happy in his Conscience, he gently slid into the cold mansions of oblivion, leaving nothing to his Son or Society to reproach his memory : his honest industry was crowned with that success as may make his son happy in Temporals, as his example has done in honour and virtue—Nature being spent and life become burdensome, the Loss must set the lighter as it put a period to his Pains.

After travesting the West of England and not finding that agreeable Difference in the air I was led to expect, and after Lodging 5 Weeks at the pritty, clean & populous Town of Tiverton, I proceed from thence to Bristol, crossed over a 3-mile Ferry into Monmouthshire, and so through the South of Wales to Haverford-West, being the furthest place that I was in the least likely to approve. This Town nor air by no means suited ; I then crossed to Pembroke, & about the Vicinity of this Town I felt such balmy sweetness and balsamic virtue descending to my Lungs as cannot easily be described, and which has continued ever since, tho' last winter was very rigourous, and a bad Spring and Summer, tho' in neither near so much as in England. Being almost surrounded with Neptune's foaming billows lashing over lofty Rocks that I can often hear as I walk in my Garden, tho' three miles distant. To the North, at about 28 miles distant, we view the cloud-caped Preissilla & her sister mountains.

In a situation so high, the Pleasure of the Prospect like all terrestrial Pleasures is abated by the bleakness and force of prodigious winds from the surrounding Sees ; but as most likely 'tis to this I owe the salubrity of the air, as oweing to its peculiar virtue in the preservation of my health, I make it a part of my happiness to hear its tempestuous Music, as eager huntsmen the Discordant yelping of a pack of Hounds, more joyous Sound than a finished Concert by the ablest Hands.

From a boy I always longed for solitude and retirement ; gracious Providence, by the Instrumentality of Good Friends, has now granted my wish. With gratitude to the Deity & Friends, I am thankful for the high behest. I now Rise and set with the lark, walk, read, garden, and contemplate Nature in all its infinite variety & in Nature's wondrous work ——— many a pleasing Hour. Music sometimes employs my skill, tho' small it be, yet works self done are pleasing all, if Virtue is not wronged. Time never irksome hangs upon my Hands. Temperate my meals, I glide to soft repose & with comfort wake to rising morn ; and if



Hermits were now in fashion, I am vain enough to think I might make one equal to St. Gowen of antient date, who's curious cave and well are just by, near the Sea amongst tremendous Rocks; many legendary wonders of him are told, and of his holy health-restoring beverage. Popish priestcraft being dead here, the healing virtue all is fled.

Fish, flesh, Fowl, Fuel and house rent are all cheap here, but no provisions can be purchased except on market day. Houses are all of stone, Plastered over with curious white lime; few farm-houses have any ceilings, slate being cheap, they are almost the only covering, and then plastered over on the outside to prevent the admission of air, form thro' the Country a neat appearance—but the inside is far from being correspondent, the Floors are hardly any thing but Dirt, the Chamber Floor never washed, every room-kitchen has one or more cubboard beds, with sticks laid across instead of sacking, nor any sheets; the Farmers' servant men lie with the cattle. The women being used to carry buckets of water upon their heads while young, causes them to be short and squab. Girls go to plow and cart, &c., as well as the boys, and without either shoe or stocking, hail, rain, or shine.

In the roads culm or coal is carried upon horses, without saddle or halter, Drove by girls and women bear legged, over stones one would think too rough for a horse to venture over.

The Towns in general are very dirty, their meat shambles dirty, being never washed, and consequently the meat itself not very alluring to an English stomach, and mostly poor, and their Pembroke consists of one principal street and two short ones, it stands upon a rock half moon figure, and the salt tyde washes it on both sides, and the river runs up within a short space of my dwelling; the Castle and river afford a striking view; there are above the genteel houses a few good shopkeepers, who sell their goods at an extravagant profit, the country very pleasant all round, interspersed with many Gothic seats. S'r Hugh Owen, two miles from hence, being the Principal, he is our member, and a very invalid one he is. His dear park is about a mile from me, it being a very pleasant walk, commanding very delightful prospects. I often parade it. He has also an old<sup>1</sup> Castle near, greatly in mien, but venerable in its decay. What melancholy situations did the great formerly reside in. 'Tis no wonder they were such debauchees, and no wonder Nuns had Priests' Bastards when rivers always surrounded their Nunneries, to hide their natural though sinful productions. At a auction of a great house of furniture of a gentleman deceased,

<sup>1</sup> Lamphey Palace.

I had an opportunity of seeing most of the Belles and Beaus of the County ; the men in general are stout and well-made, and have indications of honesty marked in their countenances, but the women mostly short, dowdy, and far from beautifull. I have not seen a beautiful female since here I have been, to my great mortification be it spoken.

Snugled goods are very plenty, even the officers, tho' sent to prevent will do it themselves ; except a whole sloop at a time, few other seizures are made. We have a custom house, the collector, comptroulor, live like princes. Candles almost every one make themselves, & Malt made by the farmers, not half of it pay the duty. Treat the officer well and he can see nothing, but when the farmer would have him ; otherwise a very troublesome fellow. Sloops full of salt & sloops from Ireland are often seized, and for a commutation of 10£ the ship is released to set up another load.

I think the South of Wales for pleasantness is preferable to Devonshire ; the latter indeed in some parts has more game, in great plenty of the most delicate kinds, and Exeter perhaps is the greatest and cheapest market of any in England ; six coaches set out from thence every day with large baskets behind, and take to London from twelve to sixteen pounds of fish each, contracted for by London fish mongers, and brought from all the coast around. The finest fish is picked out for London, the rest sold at a very low Price. Exeter Cathedral is small, but a very agreeable Gothic structure, & the service on the Sunday morning the most striking I ever heard, being composed by Mr. Jackson, the Organist.

The Country Houses, Barnes, &c., are built of clay and straw, tempered together and plastered down with lime, this last article comes high there as 'tis all fetched from Wales to the port, and from thence in a kind of panniers on horseback, which makes it come dear.

Their roads are so steep and stony that most loads and luggage of all kinds is conveyed on horseback.

Whereas here hardly a farmer but can dig what lime he wants on his own ground, on which also is a kill to burn it. 'Tis their constant manure from 100 bushels p'r acre to 300. The people here speake better English than in Devonshire ; few understand Welsh. English prevails thro' all South Wales. In North Wales the people very poor and wretched, and their women & children, cows, hogs & poultry, all in one wretched hovel, with beding of the same kind of straw for the whole.

Methodism of several kinds prevails very much in Wales. In Cardiganshire, there are a species of them called Jumpers,

for as soon as sermon is over, they all rise and jump for a considerable time, & all the way home. When people discard reason as their conductor in Religious sentiments, what extravagant illusions, like an ignis fatuus, will not Imagination warm their fancy to embrace as real inspiration from heaven.

I wrote to Sparrow, and suppose he will show you my letter, I forebore inserting the same particulars in Jones's that I wrote to him, that by a mutual communication there might be the greater variety.

Four years after his arrival in Pembroke, we find William Wilmot established as a printer. (See address of letter from J. G. Neele, 352, Strand, August 4th, 1788, *re* copper plates, etc., in reference to a *History of Pembrokeshire* Wilmot proposed to issue.)

In preparing for the publication of this work, he expended the following sums:—

	£	s.	d.
600 Quarto Bills . . . . .		12	0
House and Expenses . . . . .	3	7	0
5 quires of paper for different parishes . . . . .		5	0
Paid Reynolds for a list of Sheriff's Expenses . . . . .		5	0
6 sheets demi paper $\frac{1}{2}$ bound . . . . .		1	0

1789.

Heylin's Help to English History . . . . .		6	0
Humber's Peerage, 3 Vols. . . . .		18	0
Drawing the Map & Chart . . . . .	10	10	0
Printing 500 bills for Ireland . . . . .		10	0

(O, page 12) AN ACCOUNT OF MONIES LAID OUT.

Subscription books . . . . .		3	0
Quarto book for rough copy . . . . .		4	0
Postage of 2 letters from Neal & Taylor . . . . .		1	1
Cheltenham Spa, 1/6, British Chronologist, 3 vols., 18/ . . . . .		19	6
Doomsday book, 7/, Jones Remains, 2/6 . . . . .		do.	
8 pens, /4d., qr. Foolscap, 1/, 7 l.-qr. Book, 8/2 . . . . .		9	6
Expenses at Carew & the Forts . . . . .		6	0
Do. St. David's & Dale . . . . .		15	2
Lambard's Topographical Dic. . . . .		15	0
Printing 1000 Quarto Proposals . . . . .	1	0	0
7 Nos. History Gloucestershire . . . . .		15	0
Account of Crown Lands . . . . .		12	0
House for 16 days . . . . .	2	1	0
Expenses do. . . . .		6	0
Lloyd's Insurance . . . . .		7	0

At this stage of the proceedings, William Wilmot received the following communication from Dr. Lort (O, page 1).

April 18th, 1789.

Dear Sir,—Inclos'd is a large acct. of the MS. history of Pembrokeshire in the British Museum. The author was, if I mistake not, a native of the county, and a celebrated herald and antiquarian<sup>1</sup> in the time of James the first. I believe a transcript would be permitted to be taken of it, for the use of a proper and capable person inclin'd to publish it; and I should think it would be a very good ground work for such a person, who might be inclin'd to add the modern state of the county to it.

I am, dear Sir, yours very truly,

M. LORT.<sup>2</sup>

Wilmot seems to have asked Dr. Lort to make further inquiries. The next letter is from Samuel Ayscough, who writes under date July 8th, 1789, from the "Bell," stating he would get a transcript made for £10. (O, page 2).

From an account of monies laid out (F, page 12), we find Wilmot paid the Doctor £10 for a transcript.

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	£	s.	d.
Paid Dr. Lort for a transcript . . . . .	10	0	0
Travelling expenses . . . . .	6	6	0
Ware's History of Ireland . . . . .		12	6
Herbert's Travels in Africa & Asia . . . . .		6	0
Advertising proposals 3 times in the Hereford and Gloucester Times, Rudhall & Routh's Bristol paper, 8/6 each time . . . . .	6	7	0
	49	15	0

Following this account is another list, which seems to me an estimate for printing expenses, which amounts to £290 13s. 5d. I doubt if this was ever expended.

<sup>1</sup> Dr. Lort, as was usual, confounds George Owen, the historian, with his son, George Owen, the York Herald.

<sup>2</sup> Michael Lort, D.D., Regius Professor of Greek at the University of Cambridge, was son of Roger Lort, Major in the Welsh Fusiliers (killed at Fontenoy), and Ann his wife, daughter of Edward Jenkins, Vicar of Fareham. See monument in Tenby Church.



But on page 132 is another copy of the 1788 account, with certain fresh items included. It is dated July 2nd, 1788.

	£	s.	d.
Sheet of Imperial paper for the map . . . . .	0	6	
Postage of a letter from England, Waltham's Cross . . . . .	0	7½	
4 qrs. of paper for the hundreds . . . . .	5	0	
Pens and ink-horn . . . . .	1	6	
Barton for horse hire . . . . .	2	2	0
May 22.			
Expenses . . . . .	1	6	0
Drawing the Map and Chart, pd. Mr. Allen . . . . .	5	0	0
Do. plan and elevation, a copy of the work . . . . .	18	0	
Paper for drawing Map, Chart, Castle, &c. . . . .	4	0	
Paid Mr. Hughes for drawing 2 views of the Castle and town . . . . .	6	0	
Surveying Manorbeer one do., &c., . . . . .	3	0	
Do. Bangerton & Castle Martin, 3 days . . . . .	4	6	

Who Mr. Hughes may have been I know not. Besides Hughes and Allen, he was assisted by Joseph Collins, Esq., of Pembroke; Wm. Williams, Esq., of Ivy Tower; John Philipps Laugharne, Esq., of Orlandon; Revd. Mr. Evans, Llanghaden;<sup>1</sup> J. Campbell, Esq., Stackpole Court. Mr. Lloyd, of Cwm Gloyne, lately deceased, had collected some MSS. relating to the county, which were placed at his disposal; also a manuscript was sent him by a reverend gentleman, whose name is not given. Mr. T. Meyrick, of Bath, stated that there was a MSS. history of either Ramsay or Skokholm in the British Museum (it turned out to be Skomer.<sup>2</sup>) Mr. Griffiths, of Llanrud, promised to go with young Wilmot to search for the Flemish way which ran from St. Davids and across the mountain (41, Q).

In November, 1788, W. W. writes to a "Revd. Sir," asking if Mr. Mathias has got a license for him

<sup>1</sup> Llawhaden.

<sup>2</sup> See Owen's *Pembrokeshire*, I, p. 111.

relating to Pembrokeshire; and if Mr. Pecket will take in subscriptions for him, as he was so kind as to promise. His son had just returned from his survey of Kilgron (*sic*) hundred, where he was received and entertained with British hospitality by the following gentlemen: — Griffiths, (?) Esq., Llandgolman; — Griffiths, Esq., Llanrud; — Williams, Esq., of Cwm Gloyne; — Colby, Esq., Founey (Fynone?), etc. He is to return to the above gentlemen in February. Eventually—though we are ignorant as to the exact date—William Wilmot wrote a title-page, an advertisement, and a list of contents as follows:—

## A TOUR THRO' PEMBROKESHIRE.

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OR A CONCISE ACCOUNT OF WHATSOEVER IN THAT  
COUNTY DESERVES THE ATTENTION OR  
CURIOSITY OF THE TRAVELLER.

---

Heavens! what a goodly Prospect spreads around  
Of Hills and Dales, and Woods, and Lawns, and Spires  
And glittering Towns, and gilded Streams: till all  
The stretching landscape into smoke decays.  
Happy Britannia, when the Queen of Arts  
Inspiring Vigour, Liberty abroad,  
Walks unconfin'd: even to thy furthest cotts,  
And scatters Plenty with unsparing hand.

THOMSON.

---

Compiled by WILLIAM WILMOT,  
Bookseller, Printer and Stationer in Pembroke.

---

TO THE  
NOBILITY AND GENTRY OF PEMBROKESHIRE

This Tour,

With the utmost Respect and Submission, is most humbly  
inscribed, by their most obliged and most  
devoted Servant,  
W. W.

## ADVERTISEMENT.

Pliny observes, that it is no more than a reasonable piece of justice to acknowledge & to publish the Names of such Authors as a Man quotes from in his own Writings. The compiler is therefore well persuaded that he cannot more effectually recommend the following sheets than by declaring that they almost contain nothing but mere extracts; and when the Reader peruses the List of those eminent and approved Writers from whom he has so liberally borrowed, he apprehends he has little more to answer for than the arrangement of the work.

He hopes no scrupulous mind will be offended at any sentiment or expression contained in it. He has nothing to fear from the Liberal and the Well-informed, and it was his Principal study not to give the smallest offence to any Individual.

He has added, by way of Appendix, from the Political Writings of that learned and excellent author, Dr. Campbell, an extract that concerns the Commerce and Manufactures of Wales in general and of Pembrokeshire in Particular, in which it is believed he was very materially assisted in whatever concerns this County by a gentleman of the same name, lately deceased, of considerable Property, eminent abilities, and most universally respected by all men.

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CONTENTS OF THE HISTORY OF PEMBROKESHIRE.

There is prefixed the Welsh Alphabet, with Instructions for reading that language & observations on the same.

Chap. 1. Of the ancient Name, Inhabitants, Situation, Extent & Divisions of this County, its Longitude, Latitude; also the Names & Inhabitants of the Previous (?) age. This chapter will contain also the general history of the County from the earliest times down to the present.

Chap. 2. Of the ecclesiastical divisions there, of Canon Law, etc.

Chap. 3. A Topographical description of the several Hundreds, Baronies, Parishes, Towns, Villages, Castles, Churches, chapels, gentlemen's seats, religious houses or priories, abbies or monasteries, etc.

Chap. 4. Of the County Town of Pembroke, its ancient and present state, situation, extent, walls, castles, churches, etc.

Chap. 5. Of its mountains, air, soils, Trees, vegetables, state of agriculture, etc.

Chap. 6. Of its rivers, mineral springs, with an analysis of their waters.

Chap. 7. Of the harbours, bays, creeks, roads, islands, and noted head lands on the coast, including a full description of Milford Haven, from the earliest accounts, and whatever improvements have been judged necessary to render any of them more safe and commodious.

Chap. 8. Of the fisheries on the coast and in the rivers.

Chap. 9. Of the trades, manufactures, &c., that either are or might advantageously be carried on in this county.

Chap. 10. Of its fossils—whether stones, earths, sands, clays, ores, Mines of Coal and Culm, with the methods of discovering where they lie.

Chap. 11. Of its animals, land and sea fowl, insects, etc.

Chap. 12. Of remarkable caves, whether natural or artificial, Druidical, etc.

Chap. 13. Of ancient monuments, Tombs, Crosses, Barrows, Cairns, Roads, Fortifications, Rafts, Encampments, Inscriptions, Customs, etc.

Chap. 14. Of Persons famous either for Learning, Longevity, etc., that have been born in this County.

Lastly. A Glossary for explaining the Welsh and other words, Names of Places, local expressions, etc.

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There are notes on all these various subjects, but notes only. Where William Wilmot died I do not know. In 1791, he printed—

A | Catalogue | of | Books | Belonging to the | Pembroke Society | 1791 | Pembroke | Printed by William Wilmot. |

A copy of this list is in the possession of Mr. Arnett, Bookseller, Tenby.

Apparently William Wilmot died about this time. For in the Folio is an Indenture between George Wilmot and Joseph Allen, dated Dec. 27, 1791, in which George Wilmott, of the Parish of St. Mary in the County of Pembroke, Bookseller, engages to pay £61 5s. 5d. to Joseph Allen, of the parish of St. Michael, Pembroke, Teacher of the Mathematics, in consideration of the following work, viz., a work entitled A History of the County of Pembroke, originally compiled by George Owen, with additions; a New Map of the said County, a Chart of Milford Haven, both on a large scale, with five other plates; also that the said Joseph Allen doth acknowledge that he hath received of the said George Wilmot for the service of the said work, sundry books, etc., to be



returned; and that Joseph Allen doth promise and engage to execute and compile the aforesaid work, and deliver it finished within the space of six months, from the 1st day of January, 1792.

Further, that the sum of £61 5s. 5d. is to be paid by George Wilmott as one third part of the profits arising from 500 copies of the said work as the same shall be disposed of, G. W. engaging not to print more than 500 copies without the consent of J. A. Either party binds himself, his heirs and assigns, to carry out the due performance of this contract; and should either fail to do so will pay £60 to the injured party as an indemnity.

The agreement is signed and sealed by George Wilmot and Joseph Allen, and witnessed by Robert Hooke and John Hood; and there, so far as I know, the story ends.

In 1801, W. E. Wilmot, Pembroke, printed a genealogical account of the Vaux family [see Library]. William Williams, of Ivy Tower, contributed to Wilmot's notes, and somehow acquired the pictures.

Who Joseph Allen was I know not, but am credibly informed he did not spring from the well-known Pembrokeshire family bearing that name.

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# WELSH WOODEN SPOONS

## WITH

# ORNAMENTAL CARVING AND LOVE-SYMBOLS.

BY J. ROMILLY ALLEN, ESQ., F.S.A.

THIS subject has already been dealt with in a paper by the Editor in the *Archæologia Cambrensis* for July, 1901, and our only excuse for again returning to it is that we have come across some further specimens which are worthy of attention. The first (fig. 1) belongs to Mr. Edward Bidwell, to whose kindness we are indebted for permission to illustrate it, and the remaining four (figs. 2 and 3) are in the Cardiff Museum. Most of the objects illustrative of old-fashioned Welsh life in the Cardiff Museum were collected by Mr. T. H. Thomas, R.C.A., and deposited there on loan. It is gratifying to learn from the *Report of the Museum* for 1905, that Mr. Thomas has now presented the whole collection to the National Welsh Museum. We have to express our thanks to Mr. John Ward, F.S.A., the courteous curator, for having supplied us with the photographs here reproduced.

The carved wooden spoons which we are about to describe were made, like others of the same class, as wedding or betrothal presents. They were generally carved with an ordinary pocket-knife by young men in their leisure time, and when finished given to their sweethearts. The carved designs nearly always include emblems of love, more especially the heart. In addition, the initials of the giver and the recipient are usually added, and often the date when the present was made. The object of the spoon-maker was to exhibit both his technical skill in the use of the carving-tool, and his capacity as a decorative artist, in

producing effective combinations of love-symbols and geometrical ornament. As an exhibition of skill in the use of the carving-tool, as distinguished from the purely decorative work, we have the rings, loops, chains, and sliding balls cut out of the solid, which are of so frequent occurrence. In the spoons presenting these features, the width of the handle is much less than that of the bowl, and their use as spoons is not interfered with to any appreciable extent by the shapes of the handles. The spoon-maker, however, soon found that by increasing the width of the handle until it was equal to that of the bowl he could obtain a much larger surface for the display of decorative carving. This rendered the spoon less useful, although at the same time more ornamental. The lowest stage of the degradation of the carved wooden spoons as useful domestic appliances is reached when the width of the handle is made two, or even three, times that of the bowl. There are several specimens in the Cardiff Museum, illustrating the evolution of a purely ornamental object out of an originally useful spoon. Some of the most remarkable have two bowls attached to one handle. Mr. John Ward appears to think that these "love-spoons" with double bowls springing from a common handle symbolise "two souls with but a single thought, two hearts that beat as one."

Fig. 1.—The locality whence this spoon came is unknown, but, judging by its style, it is probably of Welsh origin. It is  $9\frac{1}{2}$  ins. long. The ornament, which is concentrated on the handle, is partly pierced and partly carved on the surface. The love-symbols consists of two hearts, the upper one ornamented with three rosettes, and the lower one pierced and placed upside down. There is a pierced chevron pattern along each side of the handle, and a pierced wheel-cross in the middle. The handle is inscribed with the initials I C, and the date 1822.

Fig. 2.—These two spoons came from the Colwyn Bay district, N. Wales. The one on the left is  $8\frac{1}{4}$  ins.

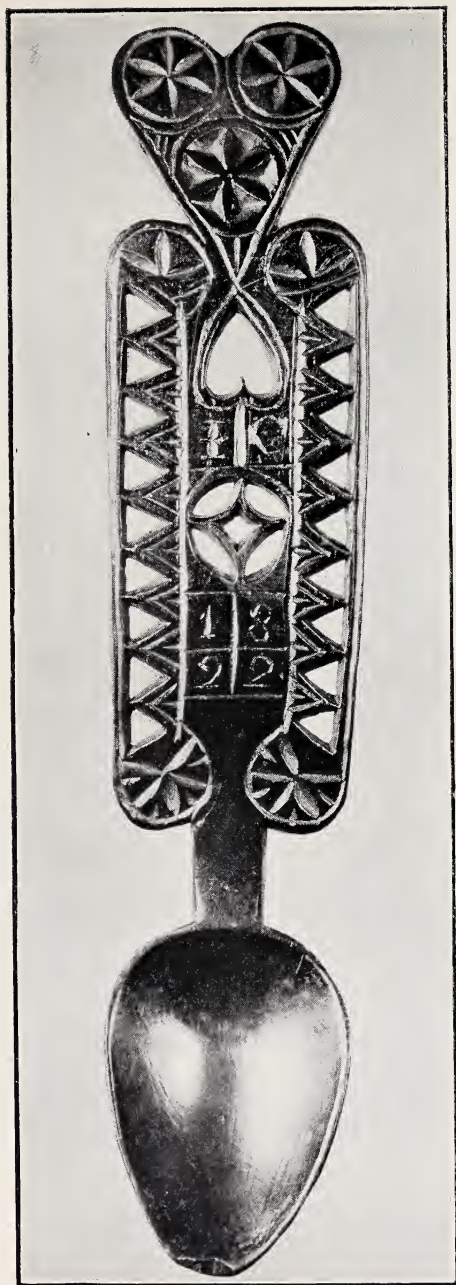


FIG. 1. CARVED WOODEN SPOON BELONGING TO E. BIDWELL, ESQ.

Scale  $\frac{2}{3}$  Linear.





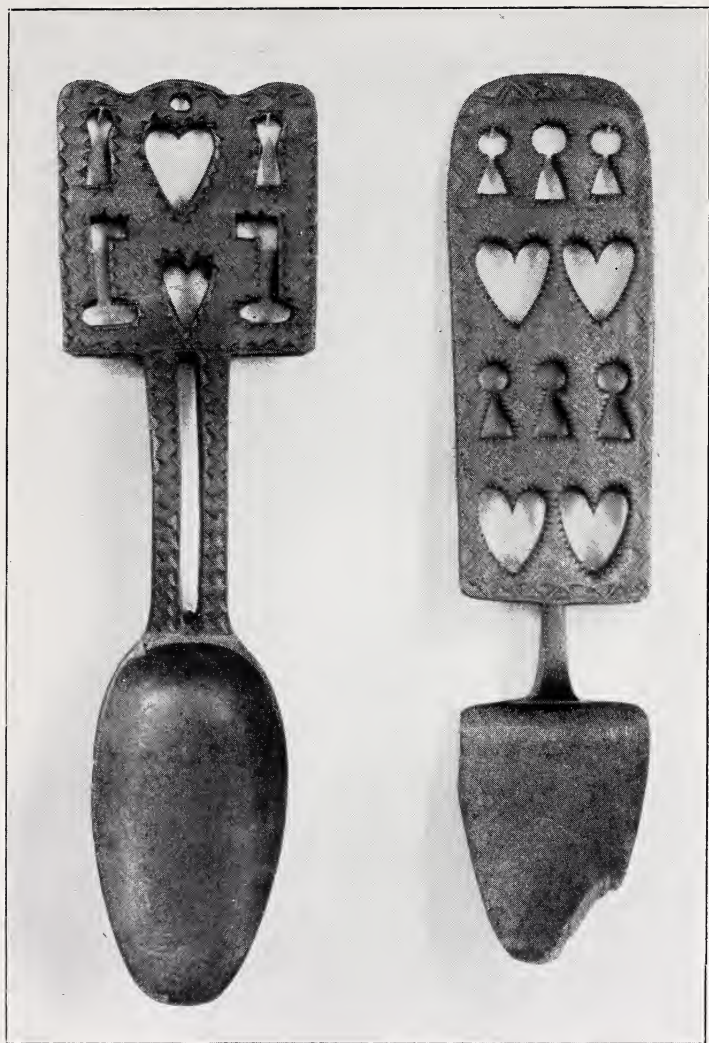


FIG. 2. TWO CARVED WOODEN SPOONS FROM COLWYN BAY,  
NOW IN THE CARDIFF MUSEUM.





FIG. 3. TWO CARVED WOODEN SPOONS FROM COLWYN BAY,  
NOW IN THE CARDIFF MUSEUM.





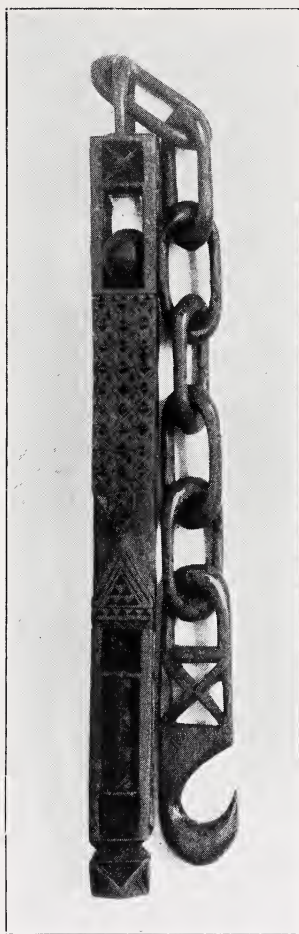
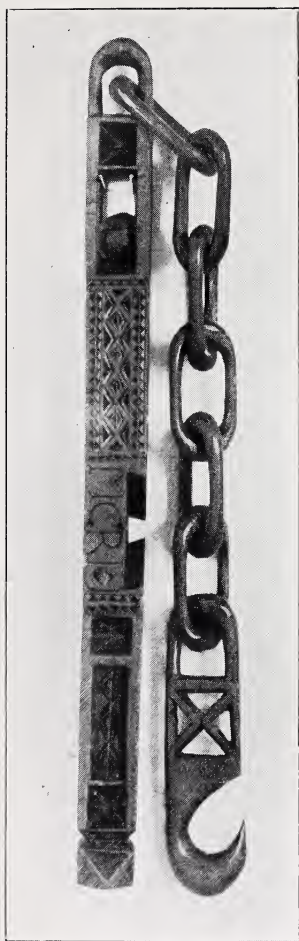


FIG. 4. KNITTING-STICK FROM CAERPHILLY, NOW IN THE CARDIFF MUSEUM.



long and has a handle with a double stem. The upper part of the handle is pierced with love-symbols, consisting of two hearts, two keys, and two keyholes, the meaning obviously being: "I give you the key to unlock my heart, in exchange for the key that unlocks yours." The rest of the decoration consists of chevron patterns. The spoon on the right is  $7\frac{3}{4}$  ins. long. The general design is similar to that of the other, except that the love-symbols are six keyholes and four hearts, so as to make assurance doubly sure.

Fig. 3.—These two spoons also came from the Colwyn Bay district, N. Wales. The total length, with chain, of the one on the left is 2 ft., and of the one on the right 1 ft. 7 ins. Both are similar in design, and have loops, chains, and sliding balls cut out of the solid. The decoration consists entirely of chevron patterns. There are no love-symbols, initials, or dates.

Fig. 4.—This is a knitting-stick from Caerphilly, Glamorganshire, 7 ins. long, or—with chain—1 ft. 3 ins. It is given for comparison with the spoons on fig. 3, to show the application to a different class of objects of the method of cutting loops, chains, and sliding balls out of the solid. The decoration consists of chevron patterns, and the knitting-stick is inscribed with the initials, M C R I.

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## ON SOME SACRAMENTAL VESSELS OF EARTHENWARE AND OF WOOD.

BY THE VEN. ARCHDEACON D. R. THOMAS, F.S.A.

ASKED by the Rev. C. F. Roberts, Rector of Llanddulas, whether I had seen the old communion vessels of earthenware which had been recently restored to the parish church of Llanelidan, in the Vale of Clwyd, I could only reply that I had not only not seen them, but had never even heard of the existence of any vessels of the kind. I determined, however, to take the first opportunity of seeing and examining them; and on the first of February last I went and found the vessels carefully kept by the Rector, the Rev. John Morris, in a safe in the vestry of the parish church. They consisted of a jug and a two-handled cup, the material of both being a fine reddish ware, covered with hard, black glazing; there was no stamp or other mark on either of them to give a clue to their date. The jug is of flagon form, with a sharp-pointed spout and a handle, its measurements being: height 10 ins., diameter at the top  $5\frac{1}{4}$  ins., at the bottom 4 ins.; the spout is about  $1\frac{1}{2}$  in. long, and the circumference at the widest part 1 ft. 7 ins. The cup is a plain two-handled porringer, but with one of the handles broken off, and a piece broken out of the lip; its height is 4 ins., the diameter at the top  $3\frac{1}{2}$  ins., and at the bottom  $2\frac{1}{2}$  ins. The two vessels are well adapted in form and size for use as communion vessels, and it must be added that they could be kept perfectly clean and pure. The story of their restoration, as related by the Rector, was this: In 1903, William Morris, the parish clerk of the adjoining parish of Derwen, brought them to him, and stated that they had been given to him thirteen years before (1890), by the aged house keeper of Simon Goodman Jones, the last of a family of parish



FIG. 1. EARTHENWARE SACRAMENTAL VESSELS AT LLANELIDAN. [*Photo. by D. R. T.*]



FIG. 2. EARTHENWARE SACRAMENTAL VESSELS AT LLANELIDAN. [*Photo. by D. H.*]



clerks of Llanelidan, as “Hen Lestri Cymmun Eglwys Llanelidan” (the old communion vessels of the Church of Llanelidan). Mr. W. Morris has added, in a letter to myself, that he thinks she said that her late master, S. Goodman Jones, used to say that they were “Hen lestri Cymmun yr Esgob Parry,” “the old communion vessels of Bishop Parry,” who was Rector of the parish, 1595-1620. On the other hand, they are not mentioned in any Terrier, and there is no reference to them, so far as is known, in any register or vestry book. There is, moreover, an old silver cup, which bears the date-letter



, i.e., 1729-30; so that after that date, in any case, there would be no need of one of the vessels, though they might be very useful on such occasions as the Great Festivals, when the communicants were numbered by hundreds, in the first half of the eighteenth century.

So far, however, the evidence is not sufficient to justify the conclusion that they actually were old communion vessels; at the same time there is nothing to disprove the tradition. And we are confronted with the question: Were such vessels ever in use?

Mr. Albert Hartshorne, in his *Old English Glasses*, enumerates almost all kinds of material as having been used for sacramental purposes, but he does not include earthenware amongst them. He says that “Glass chalices, which were sometimes decorated with painting, were forbidden in 895, on account of their fragility, and doubtless also for fear of the use of their fragments for magical purposes. But they were not wholly discontinued, because glass fell into the category of molten materials, such as gold and silver, which were enjoined to be used. Pope Zepherinus (A.D. 638-640) ordered glass instead of wooden chalices, and St. Ambrose (A.D. 340-397) employed the former for a time. Horn was naturally discarded, because blood had entered into its composition, and wood on account of its absorbent quality. Copper was objected to,



“quia provocat vomitum”; brass, “quia contrahit rubiginem.” Tin or pewter chalices, he adds, in a recent communication, “were so often found in the coffins of ecclesiastics that one might think their use in the poorer churches was not unusual; and consequently for the same reason earthenware vessels might have been used.”

Is there, then, any proof of such use? Thinking that the wild moorlands of Hiraethog would be as isolated and desolate a district as any where such vessels might be found, I asked the Rector of Llanfihangel Glyn Myfyr whether he had ever heard of or seen such things; and his answer was that, although he had never heard of any in that part, he remembered distinctly, as a boy, some fifty years ago, seeing earthenware vessels in use in Capel Trisant, in the parish of Llanfihangel y Creuddyn, in the mountainous part of North Cardiganshire, and he had specially noticed the small two-handled cup as being given to the communicant by one handle and taken by the other. He also stated that, about four years ago, vessels of that kind were put aside in favour of more modern ones in metal.

In *Cardiganshire and its Antiquities*, by Geo. Eyre Evans, 1903, we read that, in the church of Ysptyty Ystwyth, with the gracefully-shaped silver cup, dated 1768, there “was used as a paten, a *ware plate*, 8½ ins. in diameter, having a pattern of green leaves on a white ground” (p. 297). This was superseded by a modern electro set, made in Bombay, and presented to the church in 1896.

If we turn from the Holy Communion to baptism, we are reminded that, not so long ago, it was a common thing to use an ordinary domestic basin for the uses of a font in administering private baptism; and, indeed, how many of us can remember seeing such a basin of earthenware placed within the font in churches for the public administration: in utter disregard of the witness of the ancient font to the continuity of association, and

the bond by which it joined the rite of to-day with the long roll of centuries gone by.

In the church of Chignall Smealy, in Essex, there is a curious font built up of bricks, believed to date back to the sixteenth century. The absence of stone in the county makes the use of brick common for church building purposes; but it is nevertheless strange that stone for so sacred a rite was not imported, as elsewhere, under similar circumstances. This brick font is unique.

There is another use, however, of a semi-sacramental character to which vessels of this type were sometimes applied. It was an old Welsh custom at funerals to hand round wine or spiced ale and cakes to those present just before starting; and at Llanelidan, Mrs. Roberts, the widow of a former Rector, has stated that some families in that parish used to keep a special set of vessels for funeral occasions—indeed, she herself had one very similar in size and shape to the jug or flagon of the “Hen Lestri.” Those who had none such did as was usual in many parishes; they applied for the church flagon for the purpose. In Bishop Cleaver of St. Asaph’s “Primary Visitation,” the question was asked, with evident allusion to this practice. “Are they (the communion vessels) kept *only for this use*, and *not employed to any other?*” to which the Churchwardens of Llanymynech replied, “They are sometimes used at *funerals*.” Indeed, not a few of the clergy of the last generation incurred much odium in their parishes by refusing to lend it for such a purpose. But what is the meaning and the explanation of the custom? It was not for the mere refreshment of those who had come a great distance: there had already been abundant provision made for them. It was really, I believe, a survival of the “Agape” or Love-feast, which was at first associated with the Eucharist, and subsequently with the commemoration of martyrs and departed friends, its specific name being “Agape funeralis.”

Later I was told that there was to be seen near

Llawrybettws, in Merionethshire, an earthenware cup that had belonged to a lost pre-Reformation chapel in that district: "Hen lestr Cymmun yn perthyn i hen Eglwys Glanyrafon." On the 3rd of March I went in search of it and found it; not indeed as it had been supposed to be—the cup of a pre-Reformation chapel—but one that had been in use fifty or sixty years ago in the modern Calvinistic Methodist chapel, where Mrs. Hughes, the owner, declared she had often seen it used in the time of her father, who had been a deacon there. This cup differed in shape and character from the previous one. It is a two-handled standing cup, but the stem has been broken off; the depth of the bowl is  $2\frac{3}{4}$  ins., and its diameter at the top  $3\frac{1}{2}$  ins. The ground colour is a bright bronze or lustre, with a band around the upper half, of a diamond pattern, the spaces of which were ornamented with a rude attempt at leaves. It was described as Staffordshire ware. Its importance lies in the fact that my informant, Mrs. Hughes, like the Rector of Llanfihangel in the preceding case, testified to having been a personal witness of its actual use.

I think, therefore, we need no longer doubt the genuineness of the two Llanelidan vessels.

After my visit to Llanelidan, I cycled on to Efen-echtyd Church, which lies about two miles to the west of Ruthin, and is remarkable for a large wooden font, which, as far as Wales is concerned, is unique,<sup>1</sup> and it has only one rival in England, viz., that in Chobham Church, Surrey. It is formed out of a single trunk of oak, roughly shaped into as many as fourteen sections, with a sort of projecting roll of rude bosses just above the foot, partly for ornament and partly for stability. The height is 2 ft.  $7\frac{1}{2}$  ins; the external sections are of uneven breadth, with an average of  $6\frac{1}{7}$  ins. The cir-

<sup>1</sup> In the Rural Dean of Marchia's Report for 1791, "A moveable wooden font" is noticed at Selattyn; but this could only have been a temporary substitute, as the earlier font of stone is still in existence and in use there.



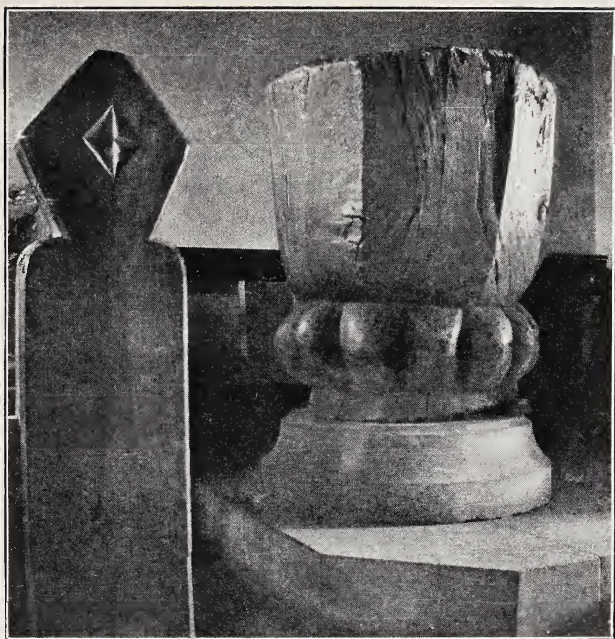


FIG. 3. WOODEN FONT IN EFENECHTYD CHURCH. [Photo. by D. R. T.]

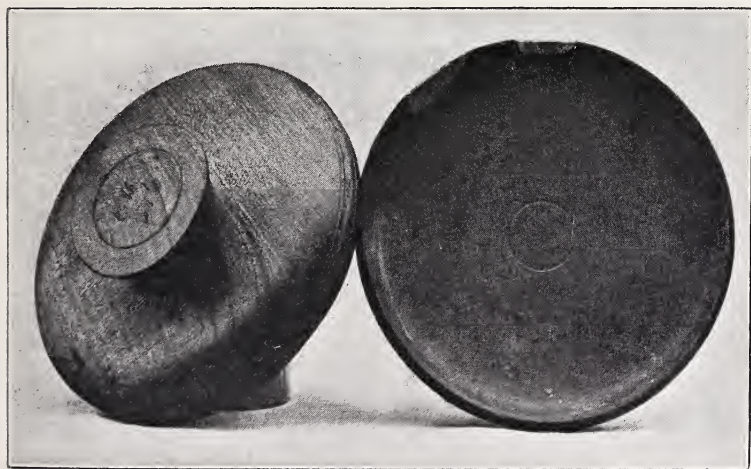


FIG. 4. WOODEN PATENS AT LLANWDDYN. [Photo. by D. H.]





cumference at its widest point, *i.e.*, the top, is 7 ft. 2 in., and at its smallest, just above the bosses, 6 ft. 3 in. The diameter of the font at the top is 2 ft. 2 ins.; that of the bowl, which is lined with lead, 1 ft. 6 ins., and its depth 1 ft. There is no drain to it.

“The great rudeness and absence of architectural details do not enable us,” wrote Mr. Barnwell (*Arch. Camb.*, 4th Ser., vol. iii, p. 260) “even to offer a suggestion as to the actual date of this font, which is large enough to admit of the immersion of the child.” When he wrote, in 1872, the font “stood on the damp ground;” but on the restoration of the church in 1872, it was supplied with an hexagonal pediment, and placed on a wooden platform.

When we turn from baptismal to communion vessels, we find both records and survivals of their use in the Diocese of St. Asaph. In “A tru note of the goods of the Church delivered by the Churchwardens (of Llangollen) to their successors,” in 1626, we find “On silver cupp, on silken cope, . . . on linen wallett, on pewter bottle, and on *wooden* bottle;” by the last of which, as well as by its pewter companion, a flagon must have been intended. With this we may compare a “flagon,” 9 inches tall with a wooden bottom,<sup>1</sup> in Llanddewi-Aberarth;<sup>1</sup> “a large block tin flagon,” at Llandrillo in Rhos,<sup>2</sup> and “a large copper flagon,” at Llansilin,<sup>3</sup> which has lately been recovered for the Church. In the “Clocaenog Terrier,” 1801, mention is made of “one pewter flagon and one paten of wood japanned;” and in the presentment of the churchwardens of Llanfair Caereinion, in 1809, “a Japan paten for the bread.” And at Verwick, in the Diocese of St. David’s, “a paten painted and ageworn into holes.”<sup>4</sup> At Llanwddyn, in Montgomeryshire, are “two wooden patens,” which the Rev. John Williams, the Vicar, tells me have always been regarded as “collecting plates,” and used the one in

<sup>1</sup> *Cardiganshire and its Antiquities*, p. 188.

<sup>2</sup> Rural Deans’ Report, 1791.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Cardiganshire, etc.*, p. 100.

the church, and the other in the churchyard to receive the clerk's offerings ("offrwm") ; but on close examination one shows the incisions of a knife used in cutting the communion bread, and the other some dark stains, which, however, may not have been caused by wine. The diameter of each is 7 ins., and the height 2 ins., equally divided between the bowl and the stem, a small expanding foot. In the Diocese of Llandaff, at Goytre, St. Peter, Monmouth, "a wooden paten,  $8\frac{1}{2}$  ins. in diameter, slightly reeded on the under-side and edge, was used prior to 1889."<sup>1</sup>

We find a remarkable witness to the use of wooden chalices in the Early Church in the satirical saying attributed to St. Boniface of Mainz, who died in 755 : "Quondam sacerdotes aurei ligneis calicibus sacramenta conficere, nunc e contra lignei sacerdotes aureis utuntur calicibus." ("Formerly golden priests were wont to minister the sacraments in chalices of wood ; but now, wooden priests use chalices of gold.")

In a Canon ascribed to the Council of Rheims, in the beginning of the tenth century, it was ordered "that no one presume to say mass with a wooden chalice;" and in this country Archbishop Lanfranc, in 1071, forbade the use of "chalices of wood or wax." Besides their absorbent quality, another reason militated against their number—their size and their chances of preservation, viz., communion in one kind and the withdrawal of the cup from the laity. Thenceforth, it would be far easier to supply them of more precious material ; and there is no record, as far as I know, of a wooden chalice or communion cup. And yet, I believe, we have good ground for holding that some at least of the mediæval ones have survived under the name of "Mazer cups."

In an article "On the English Mediæval Drinking-Bowls called Mazers," by W. H. St. John Hope, M.A., read January 21st, 1886, and published in the *Archæologia*, vol. l, pp. 129-193, the writer states that

<sup>1</sup> *Llandaff Church Plate*, p. 25.

“ they were drinking vessels for domestic and social use ; that they were very numerous, often distinguished by special names, and frequently handed down as heir-looms.” But judging from their inscriptions and their description, it can hardly be doubted that some of them must have had a religious use. “ The great York bowl bears grants from two bishops of forty days’ pardon ‘ on to all tho that drinkis of this cope.’ ” “ Amongst (the Mazers at Durham) was a goodly great mazer called ‘ Judas-Cup,’ edged about with silver and double-gilt, with a foot underneath it to stand on, of silver and double-gilt, which was never used but on Maundy Thursday at night in the Frater-house, where the Prior and the whole convent did meet and keep their Maundy ” (p. 134). They were “ reckoned amongst the church plate in the inventory of St. Margaret Pattens, London, 1479-1486 ” (*Ibid.*). They “ were probably used at church ales and procession times ” (*Ibid.*, p. 135). The print of the one at Edward VI Almshouses, Saffron Walden, 1507-08, and of one at St. John’s Hospital, Canterbury, is the Crowned Virgin and Child ; of that in Epworth Church, Lincolnshire, a St. Andrew’s Cross between St. John the Baptist and St. Andrew ; of another at St. John’s Hospital, the sacred monogram I. H. S. with a Crown, and of another at Holy Trinity Church, Colchester, with the same monogram, but without the crown. One of the most interesting of these cups in North Wales is that at Clynnog Church, in Carnarvonshire, which is thus fully described in the same article : “ diameter 5 ins., depth 2 ins. The bowl of this mazer is of dark maple wood, and quite plain. The band is of the usual Late form, and measures  $1\frac{1}{4}$  in. in depth outside, and 1 in. inside. It is of silver-gilt, with characteristic belts of four-leaved flowers and rayed fringe, and bears the following inscription in black letter :—

Elie nazarenus rex iudeorum fili dei miserere mei.

with leaves and foliage for stops.

The print is of silver gilt, and consists of a plainly-moulded boss,  $1\frac{7}{8}$  in. in diameter, enclosing a silver plate  $\frac{3}{4}$  in. in diameter, engraved with a number of flowers, originally enamelled. Nothing is known of the history of this mazer. It is, and always has been, as far as memory goes, used for collecting the offertory at celebrations of the Holy Communion. Date, *circa*, 1480-90.

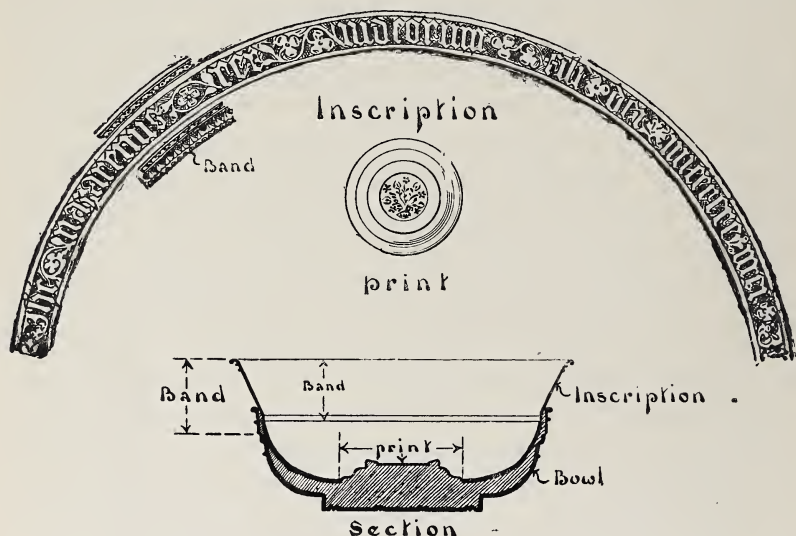


Fig. 5.—Mazer at Clynog Fawr.  
(Drawn by Harold Hughes.)

But the one which appears to me to be the most significant in this connection is that known as "The Nanteos Cup," which belongs to W. B. Powell, of Nanteos, near Aberystwith, and was exhibited in the local museum at Lampeter, at the Meeting of the Association in 1879, as "remains of Nanteos Cup, supposed to the present time to possess great curative powers, and traditionally said to have come from Strata Florida."

In the volume of the *Archæologia Cambrensis* for 1888 (5th Ser., vol. v, p. 171), an illustration is given



from the pencil of Mr. Worthington Smith, accompanied by the following note by Mr. Stephen W. Williams, the Local Secretary for Radnorshire.

"I was staying at Nanteos for a few days last year, and heard a good deal about the celebrated cup, which is continually in use throughout the district by people who have faith in its healing powers. At the time I was there it was away. The

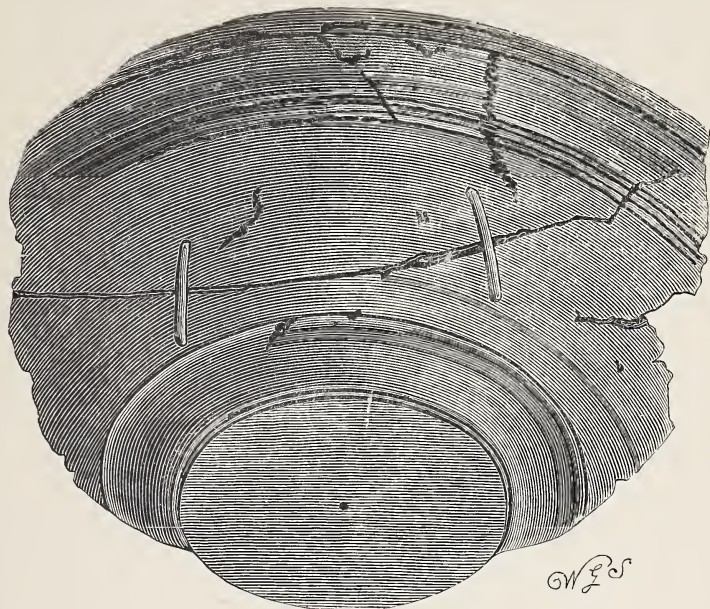


Fig. 6.—The Nanteos Cup.

borrower is required to deposit a sum of money, and give an acknowledgment for its safe return; sometimes the deposit takes the form of a watch or other article of value. There are a number of the receipts at Nanteos, some of them rather curious, as having endorsed upon them the nature of the cure effected. When the borrower returns the cup, he, of course, gets back the deposit. I did not see the cup, but I am told it is of dark wood, much worn. The tradition is that it came from Strata Florida, and it was probably a mazer cup. The belief in its curative virtues extends over a wide district of Carmarthenshire and Cardiganshire; and numbers of instances of cures supposed to have been effected by taking food and medicine out



of the cup are related, and believed implicitly, by the small farmers and peasantry."

Mr. Williams tells us he did not see the cup; had he done so he would have noticed how difficult, not to say impossible, it would be now for patients to take either their food or their medicine out of it: it is so damaged. But another version of its use which I have heard would obviate any such necessity, and at the same time would account for its attenuated and damaged condition. According to that version, it was considered an infallible cure, but was only sent for when all other means had failed; and that it was enough for the patient to put the vessel to his lips, and nip out of the edge a small fragment with his teeth.

But what did it all mean? Tradition universally assigns it to pre-Reformation days, and generally associates it with the Abbey of Strata Florida: which is probably the fact. In any case, however, I think we shall not be far wrong in looking upon it as having once served as a chalice or Communion cup!<sup>1</sup> Remembering, on the one hand, the absorbent quality of wood, on which account as we have seen, it came to be forbidden for sacramental vessels; and on the other, the later belief in transubstantiation, according to which the very Blood of our Lord would be absorbed by it, we see why it should continue to be sent for "in extremis" as a viaticum; and how the practice of biting a small piece out of it should survive many vicissitudes of times and creeds as an expression of that mediæval belief, long after the original use had been forgotten.

Another very interesting vessel of this type is the "Caergwrle Cup," found during some draining operations about the year 1820, and purchased from the workmen by the Rev. George Cunliffe. It was shown to Sir Samuel Rush Meyrick, who exhibited and described it at a Meeting of the Society of Antiquaries,

<sup>1</sup> It has even been suggested that that it might be "the Holy Grail" itself.—*Cardiganshire*, p. 66.

on June 5th, 1823, and an illustration of it appeared in the *Archæologia*, vol. xxi, Appendix, p. 543. It was also exhibited by Mr. Cunliffe in the Temporary Museum at Wrexham, in 1874; and an article by Mr. Barnwell followed in the *Archæologia Cambrensis*, with a coloured illustration by Miss Cunliffe, of Pant-yockin. The dimensions given of its then state are as follows: length 9 ins., average breadth 4 ins., depth 2 ins.; and its appearance was described by Sir S. R. Meyrick as "richly inlaid on the exterior with thin gold in various devices, the gold-leaf beautifully tooled and extremely pure, the border being formed of concentric circles, and the rest of parallel lines where it was made to double over the edge. The ornament of the under part consists of a central band, very sharply indented both ways; and at a little distance on each side another composed of three lines of zigzag, which is again bounded by another indented border." The wood is dark oak, the form oval. Sir S. R. Meyrick was doubtful whether it was "an ordinary drinking-cup, or was placed on the table that the guests might help themselves out of it." Mr. Barnwell thought it to be of British workmanship, and probably unique. Canon Cunliffe bequeathed it to his nephew, the late Sir Robert Cunliffe, Bart., and we believe it is now safely preserved among the treasures of Acton Park.

It will be objected that before the Reformation Communion was only in one kind, and therefore there would be no need for cups of any size; but this only holds for the one hundred and twenty years that followed the Council of Constance, in 1414, when the cup was denied to the laity; and even for that period it does not apply to the numerous ecclesiastics in the monastic houses; and this bears directly upon the traditional connection of the Nanteos Cup with the Cistercian Abbey of Strata Florida.

It is said of "Ulric Zwingli, the founder of the (Swiss) Reformed Church, that, at Easter 1525, he

restored the Holy Communion to the believers, and that he served the bread on *wooden* trays, and the wine in *wooden* cups;" and such is the testimony of Kurtz, the historian of the Lutheran Church.<sup>1</sup>

This inquiry into the use of earthenware and wooden sacramental and semi-sacramental vessels has been to myself very interesting; and I hope it may lead to a more careful search for other and similar examples, as well as to their more reverent preservation.

<sup>1</sup> *Individual Communion Chalices*, Zartman, p. 14.

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NOTE.—There is in the Taunton Museum a fragment of a wooden cup, which was found in 1852 in the old church of Kewstoke, near Weston-super-Mare, in a hollow in the back of a statue of the Blessed Virgin. Dean Stanley mentions this cup in his *Historical Memorials of Canterbury Cathedral*, p. 111, and gives his reasons for believing that it contained the blood of St. Thomas of Canterbury. It may have been a chalice in the first instance.—ED.

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# Cambrian Archaeological Association.

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## REPORT OF THE FIFTY-NINTH ANNUAL MEETING, HELD AT SHREWSBURY, ON MONDAY, AUGUST 14TH, 1905, AND FOUR FOLLOWING DAYS.

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### *President.*

J. W. WILLIS-BUND, Esq., F.S.A.

### *President-Elect.*

THE VEN. ARCHDEACON THOMAS, M.A., F.S.A.

### *Local Committee.*

*Chairman.*—REV. PREBENDARY AUDEN, M.A., F.S.A.

### *Committee.*

Miss Auden, Condover Vicarage.  
H. W. Adnitt, Esq., Shrewsbury.  
E. Calvert, Esq., LL.D., Shrewsbury.  
Rev. W. G. Clark-Maxwell, M.A., F.S.A., Clunbury.  
Rev. D. H. S. Cranage, M.A., F.S.A., Cambridge.  
Rev. C. H. Drinkwater, M.A., Shrewsbury.  
Rev. W. G. D. Fletcher, M.A., F.S.A., Oxon Vicarage.  
Charles Fortey, Esq., Ludlow.  
S. M. Morris, Esq., Shrewsbury.  
E. C. Peele, Esq., Shrewsbury.  
Rev. A. Thursby-Pelham, M.A., Coumd.  
W. Phillips, Esq., F.L.S., Shrewsbury.  
H. R. H. Southam, Esq., F.S.A., F.R.Hist.Soc., Shrewsbury.  
Henry T. Weyman, Esq., F.S.A., Ludlow.  
Captain Williams-Freeman, Shrewsbury.

### *Hon. Local Treasurers.*

Messrs. Eyton and Co., The Square, Shrewsbury.

### *Hon. Local Secretaries.*

Mr. F. Goyne, Dogpole, Shrewsbury.  
Mr. A. E. Cooper, Dogpole, Shrewsbury.

### *General Secretaries to the Association.*

Rev. Canon R. Trevor Owen, M.A., F.S.A., Bodelwyddan Vicarage,  
Rhuddlan R.S.O., North Wales.  
Rev. C. Chidlow, M.A., Lawhaden Vicarage, Narberth.

## EVENING MEETINGS.

TUESDAY, AUGUST 15TH, 1905.

A PUBLIC MEETING was held in St. Alkmund's Parish Room, at 8.30 P.M.

In the absence of the retiring President, the Chair was taken by Mr. Edward Laws, F.S.A., Vice-President.

Canon Trevor Owen, the Senior General Secretary, announced that he had received a telegram from the retiring President (J. W. Willis-Bund, Esq.), regretting that he could not be present to introduce the incoming President. In those circumstances, Canon Trevor Owen called upon Mr. Laws, one of the Vice-Presidents, and the historian of Pembrokeshire, to perform the duty.

Mr. Laws said it was a great pleasure to him to have an opportunity of introducing as President of the Association his old and valued friend Archdeacon Thomas. The President-elect had given great and valuable service to the Association, and he was delighted that he should sit in that chair. Archdeacon Thomas then took his seat in the Chair.

On the motion of Canon Rupert Morris, seconded by Professor Anwyl, a cordial vote of thanks was passed to Mr. Willis-Bund for his services as President in the past year.

The President then proceeded to deliver his Inaugural Address, which is published in the present number of the *Journal*.

Colonel Morgan proposed a vote of thanks to the President for his Address, and said all who attended the meetings were indebted to Archdeacon Thomas, not only for his antiquarian knowledge, but for the trouble he took to impart it to others. His address was well worthy of his reputation in the antiquarian world: it would be long remembered, and would be handed down in the pages of the Association's *Journal* for the instruction of future generations.

Mr. Romilly Allen seconded the motion. He had received great instruction from Archdeacon Thomas's concise Address, and he also had great pleasure in testifying to the great advantage it had been to have an antiquary of the President's notable attainments as Chairman of the Committee for so many years. It was mainly due to the able manner in which Archdeacon Thomas had discharged his duties that the Association held the high position it did in the Principality.

The motion was carried with acclamation.

WEDNESDAY, AUGUST 16TH, 1905.

There was no evening meeting on this day.



THURSDAY, AUGUST 17<sup>TH</sup>, 1905.

The Annual Business Meeting of the Association was held in St. Alkmund's Parish Room, at 8.30 P.M.

The President, the Ven. Archdeacon Thomas, took the Chair, and after the Minutes of the previous meeting had been read and confirmed, he requested the Rev. Canon R. Trevor Owen, Senior General Secretary, to read

THE ANNUAL REPORT OF THE ASSOCIATION.

*The Journal.*—The following Papers have been published in the *Archæologia Cambrensis* between July, 1904, and July, 1905 :—

*Prehistoric Period.*

- "Discovery of Cinerary Urn at Staylittie, near Llanbrynmair, Montgomeryshire." By E. K. Jones and E. R. Vaughan.
- "Early Cardigan." By J. W. Willis-Bund.
- "Find of British Urns near Capel Cynon in Cardiganshire." By the Rev. John Davies.
- "On Prehistoric Human Skeletons found at Merthyr Mawr, Glamorganshire." By Professor D. Hepburn.

*Late-Celtic Period.*

- "Find of Late-Celtic Bronze Objects at Seven Sisters, near Neath, Glamorganshire." By J. R. Allen.

*Romano-British Period.*

- "The Roman Inscription at Carnarvon." By Professor J. E. Lloyd.

*Early Christian Period.*

- "Discovery of an Early Christian Inscribed Stone at Treflys, Carnarvonshire." By J. R. Allen.
- "The Llandecwyn Inscribed Stone." By C. E. Breese.

*Mediæval Period.*

- "Glimpses of Elizabethan Pembrokeshire." By the Rev. James Phillips.
- "The Vairdre Book." By Dr. Henry Owen.
- "The History of the Old Parish of Gresford, in the Counties of Denbigh and Flint." By A. N. Palmer.
- "Aberystwyth Castle." By Harold Hughes.
- "Carnarvonshire Church Plate." By E. Alfred Jones.
- "The Oldest Parish Registers." By the Rev. James Phillips.
- "Old Stained Glass in St. Beuno's Church, Penmorva." By C. E. Breese.
- "The Church of Penbryn and its Connections and Associations." By D. Prys Williams.
- "Criccieth Castle." By Harold Hughes.
- "Llantwit Major Church, Glamorgan." By G. E. Halliday.

The following books have been received for review :—

- "The Church and Priory of St. Mary, Usk." By R. Rickards. (Bemrose and Sons.)
- "Cardiganshire ; its Antiquities." By the Rev. G. Eyre Evans.
- "Celtic Britain." By Professor J. Rhys. Third Edition. (S. P. C. K.)
- "Cardigan Priory in the Olden Days." By E. M. Pritchard. (Heinemann.)
- "The History of Pembroke Dock." By Mrs. Stuart Peters. (Elliot Stock.)
- "The Byways of Montgomeryshire." By J. B. Willans. (Kegan Paul.)
- Fenton's "History of Pembrokeshire." Reprint. (Brecon : Davies and Co.)
- "The Church Plate of Pembrokeshire." By J. T. Evans. (W. H. Roberts.)
- "History of Caio," Carmarthenshire By F. S. Price. (Swansea : B. Trezise.)

The thanks of the Association are due to the Rev. Canon Rupert Morris for compiling the Index to the volume of the *Journal* for 1904.

*Election of Officers and New Members.*—The retiring members of Committee are :—

Edward Owen, Esq.,  
Richard Williams, Esq.,  
A. N. Palmer, Esq.,

and your Committee recommend their re-election.

The election of the following members who have been enrolled has to be confirmed :—

ENGLISH AND FOREIGN.

*Proposed by*

E. Neil Baynes, Esq., 121, Warwick Street, Eccleston Square, S.W. . . . .	Mr. J. Romilly Allen.
Mrs. Lloyd, Threackstone, Glanymor., Waterloo, Liverpool . . . . .	Rev. George Eyre Evans.
John Jones Prichard, Esq., 6, Stanley Road, Liverpool . . . . .	" "
Sir W. Henry Preece, K.C.B., F.R.S., Gothic Lodge, Wimbledon. . . . .	Professor Rhys.

NORTH WALES.

Mrs. Hampton Lewis, Henllys, Beaumaris . . .	Mr. J. E. Griffiths.
Willoughby Gardner, Esq., Y Berlfa, Deganwy . .	Mr. Harold Hughes.
Humphry Lloyd, Esq., Morannedd, Llanddulas . .	Rev. C. F. Roberts.
Herbert L. North, Esq., Conway . . . . .	Canon Trevor Owen.
Dr. Morris, Holywell . . . . .	Rev. D. Jones.

SOUTH WALES.

Herbert M. Vaughan, Esq., Cardigan . . . . .	Archdeacon Thomas.
Captain E. W. W. Evans, Llandyssil . . . . .	Rev. G. Eyre Evans.
J. D. Jones, Esq., Carmarthen . . . . .	" "
P. J. Whildon, Esq., Carmarthen . . . . .	" "
Rev. Griffith Thomas, Carmarthen . . . . .	Rev. C. Chidlow.
Alfred C. Thomas, Esq., 103, Cathedral Road, Cardiff . . . . .	Mr. Pepyat Evans.
Principal Salmon, Training College, Swansea . .	Mr. D. Lleufer Thomas.

Your Committee recommend that the following officers be appointed :—

*Local Secretaries.*

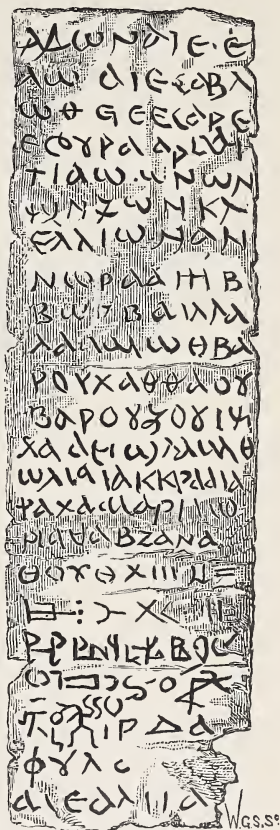
*Cardiganshire*, Herbert M. Vaughan, Esq.  
*Radnorshire*, Rev. E. Hermitage Day, D.D.

*Progress of Welsh Archæology in 1904-5.*—The Committee begs to call the attention of the Members to several matters of importance connected with Welsh archæology, which have come under the notice of the officers of the Association, and had been reported by them during the past year.

After much discussion as to the rival claims of various towns in Wales, it has at last been decided that the site of the National Welsh Museum shall be at Cardiff, and that of the National Welsh Library at Aberystwyth. The urgent necessity for a National Welsh Museum

is clearly shown by the number of antiquities which have been removed beyond the limits of the Principality, and by the extremely inefficient means taken in many instances to preserve the specimens in the smaller local museums. As a case in point, it has been reported to the Committee that two objects of great archaeological interest and considerable money value have of late years disappeared from the Museum in Carnarvon Castle, namely (1), a thin gold plate, with a Greek talismanic inscription;<sup>1</sup> and (2) a gold cruciform fibula, of Romano-British fabric.<sup>2</sup> It is to be hoped that some attempt will be made to find out what has become of these objects, and that the influence of the Association will be used to prevent the recurrence of similar mysterious disappearances of valuable antiquities from public museums.

In the paper by the Rev. John Davies on "The Find of British Urns near Capel Cynon, in Cardiganshire," in the *Archæologia Cambrensis* for January, 1905, an account is given of the removal, in August, 1904, of the rubble stones forming a Bronze Age cairn known as Crug Du, by Evan Thomas, a contractor under the County Council of Cardiganshire, in order to utilise the material thus obtained for mending the roads in the neighbourhood. When the stones had been removed, two small cists containing sepulchral urns were found on the natural surface of the ground. The cairn was on the property of Mr. M. L. W. Lloyd Price, of Bryn Cothi, Nantgaredig, Carmarthenshire; and it is stated that "as soon as he was informed of the find, he stopped all digging operations in the place until some members of the Cambrian Archæological Association should take it in hand, or order some competent person to superintend it." The urns and other relics are kept near the spot by two of Mr. Lloyd Price's tenants. The Committee suggest that Mr. Lloyd Price be approached with a view to getting him to deposit the urns in the National Welsh Museum, and to prevent the further removal of prehistoric monuments by the road-contractors to the Cardiganshire County Council.

WGS.S<sup>e</sup>

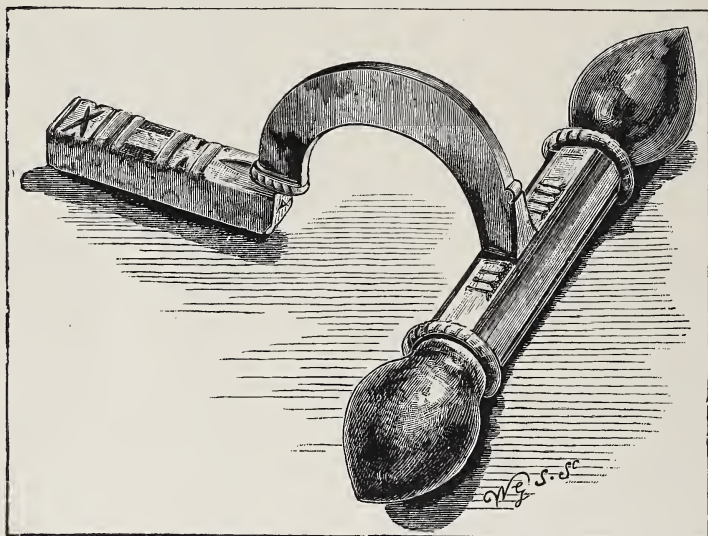
Greek Talismanic Inscription.

<sup>1</sup> See *Arch. Camb.*, 4th Ser., vol. x, p. 99.

<sup>2</sup> Described and illustrated by the Editor in *Arch. Camb.*, 5th Ser., vol. vii, p. 156.

Important light has been thrown on Welsh numismatics during the past year by Mr. P. Carlyon-Britton, whose Paper on the subject is thus reported in the *Athenæum*.

“BRITISH NUMISMATIC SOCIETY. — June 28th. — Mr. P. Carlyon-Britton, President, in the chair. — The President contributed a remarkable Paper upon ‘The Saxon, Norman, and Plantagenet Coinage of Wales.’ Hitherto it has always been accepted as a numismatic maxim that the sovereign princes of Wales never issued any coinage of their own, but were content to circulate the money of the neighbouring kingdom. Considerable interest was therefore aroused when Mr. Carlyon-Britton, in the course of his Paper, announced that he had discovered a silver penny of Howel the Good, A.D.



Gold Fibula formerly in the Carnarvon Museum.

915-48, struck at Chester, reading on the obverse + HOWEL REX C (with a line of contraction through the last letter), and on the reverse the name of the Chester moneyer GILLYS. He submitted the coin to the meeting, and held the view that, as it was identical in type with the coinage of Eadmund, it was probably issued by Howel shortly before his death; although Malmesbury tells us that in 925 Eadward the elder, whose coins are also very similar to it, subdued the city of Chester, which, in confederacy with the Britons, was then in rebellion. Coming to Norman and Plantagenet times, the writer produced and explained additional varieties of the silver pennies issued from the mint at Rhuddlan, which hitherto had been believed to be the only place of coinage in Wales prior to the seventeenth century. But he had a further surprise for the meeting when he exhibited three coins of the reign of Henry I, struck at



Pembroke. They are silver pennies of Hawkins type 262, which, according to Mr. Andrew, represents the years 1128-31, and in addition to the name of the mint the coins bear that of the moneyer GILLOPATRIC, who is mentioned in the 'Pipe Roll' for the years 1129-30 as then coining at that town. Mr. Carlyon-Britton was thus able to explain an entry in the Roll which had puzzled the author of 'A Numismatic History of the Reign of Henry I,' for no mint at Pembroke was even suspected at the time he wrote. A full discussion followed, in which the views of the writer were unanimously accepted by the many members present."

It is gratifying to learn that the whole of the objects composing the great find of Late-Celtic enamelled bronzes at Seven Sisters, near Neath, have, through the exertions of Dr. W. B. Edwards, been secured for the National Welsh Museum at Cardiff. The proximity of the locality where this find was made to the rectangular camp known as Y Gaer, near Colbren Junction, suggests that its scientific exploration might yield important results. The Romano-British road called the Sarn Helen runs through the camp, and it occupies a similar strategic position on the road between the Roman station near Brecon and Neath, as Gelligaer does on the road from Brecon to Cardiff. It is for the members to decide whether it might not be advantageous to make a grant towards a preliminary exploration of so promising a site.

Mr. F. T. James reports the discovery of Roman remains at Merthyr Tydfil, and promises to contribute an illustrated Paper on the subject to the *Journal*.

The plans of Criccieth Castle, by Mr. Harold Hughes, paid for partly out of the surplus from the local fund of the Portmadoc Meeting, have been already published in the *Journal*, and those of Harlech Castle are in course of preparation.

The Committee notes with pleasure the formation of the Carmarthen Antiquarian Society and Field Club in May last, and anticipates that it has a most useful future to look forward to.

The Committee suggests that Carmarthen be chosen as the place of meeting for 1906.

Professor Anwyl proposed, and Mr. Laws seconded, a resolution that the Annual Report be adopted. Carried.

Mr. Lleufer Thomas proposed, and the Rev. David Lewis seconded, a resolution that the election of new members be confirmed. Carried.

Re-election of retiring Members of Committee was proposed by Mr. Breese, seconded by Mr. T. E. Morris, and carried.

Mr. Pepyat Evans proposed, and Professor Lloyd seconded, the re-election of the officers of the Association. Carried.

Canon Morris proposed, and the Rev. G. Eyre Evans seconded, the following resolution, which was carried:—



“The Cambrian Archæological Association regrets to learn that remains of tumuli, carneddau, and other objects of archæological and national interest, have been carried away for road metalling and other purposes, and desires to draw the attention of County and District Councils and of landowners to the injury done by removing historic remains; and it further appeals to the Councils and the Press to aid in preventing such mischief in future.”

“The Cambrian Archæological Association has been informed that some valuable and unique objects have disappeared from the Museum at Carnarvon. It urgently appeals to the authorities of the Museum to take such steps as may be necessary to recover, if possible, the missing objects, and to prevent the recurrence of any such loss in the future.” Proposed by Mr. Pepyat Evans, seconded by Mr. T. E. Morris, and carried.

It was proposed by Mr. Brigstocke, and seconded by Canon Morris, that the Secretary of the Cambrian Archæological Association communicate with the owner of the land on which the urns at Capel Cynon were found, suggesting that they be placed for safe custody in the National Museum at Cardiff. Carried.

Proposed by Mr. Herbert Allen, and seconded by Mr. Pepyat Evans, that the 1906 Meeting be held in Brittany. Amendment proposed by Mr. T. E. Morris, and seconded by Professor Anwyl, that Carmarthen be the place of meeting in 1906. Amendment carried.

Proposed by Mr. Laws, and seconded by the President, Archdeacon Thomas, that £10 be granted to the Cilgerran Castle Reparation Fund. Carried.

Proposed by Professor Anwyl, and seconded by Mr. Lleufer Thomas, that the consideration of printing *Llyfr Côch* be left in the hands of the Committee, with power to act. Carried.

FRIDAY, AUGUST 19TH, 1905.

A *conversazione* was held in the Music Hall Buildings, at 8.30 p.m., by invitation of the Chairman and Council of the Shropshire Archæological and Natural History Society.

## Reviews and Notices of Books.

A HISTORICAL TOUR THROUGH PEMBROKESHIRE. By RICHARD FENTON.  
Reprint. Brecknock: Davies and Co., 1903.

As a reprint of Fenton's *Pembrokeshire*, the original edition of which was published in 1811, this volume leaves little to be desired. The type is clear and the illustrations are well reproduced. The additional matter, which consists of a biography of Richard Fenton by his grandson, Ferrar Fenton, and some additional notes by John Fenton, the son of Richard Fenton, are more open to criticism. A valuable feature is the index, compiled by Dr. Henry Owen. The Fentons trace their descent to Sir Richard Fentone, Lord of Fenton, in the county of Nottingham, and the first members of the family to make their appearance in Pembrokeshire were officers in the staff of Oliver Cromwell in 1648. They became possessed of their lands in the county either by grant for military services or by purchase. Mr. Ferrar Fenton makes a characteristic "howler" in the second page of his biography, where he mentions the name of David Ddhu being recorded in Fishguard churchyard as David Meredith. Referring to a note on the "French Stone" at the end of the volume, on p. 376, we find the same error again, but in an exaggerated form. He describes the inscription as being in Norman letters of the eleventh or twelfth century. As a matter of fact, the stone commemorates an excommunicated Vicar of Fishguard, named David Mendus, who died at the beginning of the sixteenth century. The whole matter has recently been threshed out in the "Antiquaries Column" in the *Pembroke County Guardian*. Richard Fenton, the historian, was born in 1747, at Rhossos, near St. David's. Why does not some patriotic Pembrokeshire man follow the noble example of the London County Council, and erect a tablet to commemorate the event? Fenton was educated at the Cathedral School of St. David's, Haverfordwest Grammar School, and Magdalen College, Oxford. In 1783 he was called to the Bar, and after a more or less distinguished legal career, he retired ten years later to lead the life of a country gentleman at Fishguard, and devote his leisure to his favourite pursuits of literature and antiquities. By the death of his uncle, Lieutenant Sam Fenton, in 1796, he was left heir to the greater part of Lower Fishguard and property in other localities. Being thus placed in a position of some affluence, Richard Fenton built for himself the beautiful residence of Plas Glynamel in the Gwaen Valley. He died in 1821, in the seventy-fifth year of his age, and was buried in Manor Owen Church, near Fishguard, with his wife Eloise, who was the daughter of the Baron Pillet de Moudon.

From an archæological point of view the most valuable friendship

made by Fenton was that of Sir Richard Colt Hoare. It was this great explorer of the barrows of Wiltshire who, no doubt, first inspired Fenton with the desire to open so many of the Pembrokeshire tumuli; it is to him that the *Historical Tour* is dedicated; and it was to his artistic ability that Fenton was indebted for some of the most beautiful plates with which the work is embellished. Unfortunately, Fenton lived before the days of scientific barrow-opening, as practised by such men as Canon W. Greenwell, of Durham, and the late General Pitt-Rivers. The pitiable result is that the sepulchral urns and other antiquities derived from the Pembrokeshire tumuli have disappeared entirely; whilst the scientific deductions which might have been made, had more careful methods been adopted, are lost for ever. For instance, how much is it to be regretted that we possess such a meagre account of the very remarkable burials found near the Methodist Meeting-House at the east end of the town of Fishguard, described on p. 318, as follows:—

“They (the graves) were cut out of the solid rock, mostly of parallelogram figure, though some of the smallest were very shallow oval excavations; the bones in all were burnt, and in most of the larger ones were small urns of various shapes, though unornamented, and of much better unglazed pottery than any of those found in the tumuli or Carneddau, which are invariably coarse, half-baked, and always unornamented. These vessels generally lay in one corner of the grave, in which were likewise found several pieces of iron of a pointed form, varying in size from that of a common spike-nail to one of about three or four inches long, so corroded as to crumble at the slightest touch. Among the ashes were several wrought stones of different shapes and sizes, particularly one of a softer texture, circular, with a hole in the middle; the constant concomitant, in this country, of ancient sepulture.”

If the particulars here given are correct, the burials belonged the Iron Age, and are therefore of the greatest possible rarity in Wales; yet the smaller urns seem to have been “incense-cups” of the Bronze Age. What a pity it is that none of the urns have been preserved, or even a sketch of them taken at the time of their discovery.

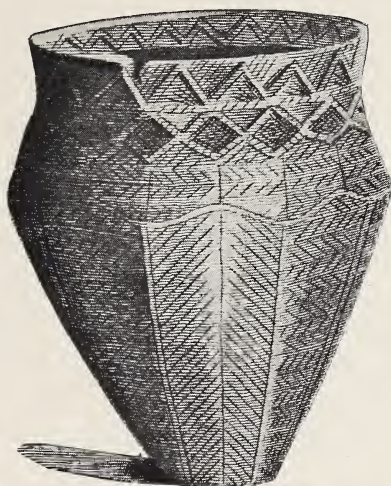
The most important feature in Fenton’s barrow-opening expeditions appears to have been the sumpter-cart carrying a magnificent cold collation. This is what took place after the cairn on Preceli Top had been most carelessly examined, and a magnificently ornamented sepulchral urn<sup>1</sup> obtained (see p. 193).

“About one o’clock the cavalcade of ladies and gentlemen in carriages and on horseback, with their attendants, followed by the sumpter-cart, made their appearance; and, as they wound their toilsome march up the mountain’s side, formed a most splendid and picturesque spectacle, especially as in their train the whole county was assembled, the fields and the harvest being totally forsaken, and the mountain only peopled; but, unfortunately, on their reaching the summit, the aspect of the day suddenly changed, the wind became high and cold, the horizon darkened, and the gathering clouds portended rain; so that instead of having our cold collation, as was intended, in the clouds, it was by unanimous consent agreed to transfer the banquet scene to the little inn in the village of Mâncllochog, whither the sumpter-cart was ordered to hurry, the company following in a grand

<sup>1</sup> Also illustrated in the *Arch. Camb.*, 2nd Ser., vol. iv, p. 85.

procession, so that the mountain was soon evacuated. Never did a more superb pageant grace its sides since the scythed cars of our ancestors were whirled round its base, or since Boadicea and her heroines took the field. And I may confidently say, that the miserable public-house that received us never witnessed to such guests, or so plentiful and elegant a collation, succeeded by fruit as a dessert of the choicest kind, as was then spread on its board—a repast which, heightened by the recollection of the mountain scene we all enjoyed, and rose from at parting, highly gratified with the adventures of the day.”

As an example of how not to conduct barrow-opening on proper scientific lines, this would be hard to beat. The sumpter-cart and the “scythed cars of our early ancestors” again make their appearance on p. 284. The ravages committed by John Fenton (the son of the historian) amongst the Dry Barrows at Oriulton, as described in the Addenda, p. 375, are equally painful reading for the modern



Sepulchral Urn found in Barrow on Preceli Top.

scientific archæologist. After the explorations of the Early Iron Age fortified settlement on St. David's Head made by Messrs. Burnard and Baring-Gould, it is surely a mistake to have published John Fenton's futile speculations as to the camp being the work of Norwegian or Danish pirates of the tenth and twelfth centuries of the Christian era (see Addenda, p. 366). A sketch by John Fenton of an inscribed stone on the north side of Mathry Church is of considerable interest. It may turn out to be one of the MACCUDECETI stones. Anyway, a careful search should be made in order to ascertain whether it is still in existence.

If a new edition of Fenton's *Historical Tour in Pembrokeshire* was necessary, we regret that such foot-notes could not have been added as would bring it up to the standard of modern requirements.



## Archaeological Notes and Queries.

### CARDIGAN PRIORY.

*To the Editor of "ARCHÆOLOGIA CAMBRENSIS."*

Sir,—In reply to some of Mr. Edward Owen's criticisms on "Cardigan Priory in the Olden Days," in the *Archæologia Cambrensis* of October last, I would like to call attention to a few points.

First, with reference to the Patent Roll, No. 416, 3 Henry VI, Part M 13, I had that copy and all other copies made direct from the original MSS., and have again verified it since October, and thereby have avoided *some* pitfalls. With regard to the name which I claim to be the present Tanygroes, in the original Patent Roll it is written "Keltic ft." Now, I read this as "Canclauas," and can see no possibility of reading it as "Catlivas." Though Mr. Owen, with the Celtic spirit strong in him, may yearn for battlefields, I fear it is a vain yearn, and that a "cross" is more suitable to a Priory.

A Norman scribe asking a Welshman a name, could easily convert "Tan" into "Can," fail to catch the "y," and convert "groes" (very commonly pronounced by the peasants in these parts "graw-es"—Welsh pronunciation) into "clauas." This is not difficult to understand, and one has here an example of the same transposing of names at the present day by the Breton Benedictines. Also, Tan-y-groes was on the Priory estate boundaries. It is marked on the Ordnance one-inch Maps, and is eight miles N.E. from Cardigan, beyond Blaenporth. In all probability it was an old shrine or station.

Secondly, as regards "Lando," I fear Mr. Owen's scholarship is again at fault. "Lando," as written by an Anglicised Norman scribe, might well lead one astray, were it not so simple. That "Lan" is Llan is beyond dispute; but "do" is such a mongrel. However, there is little doubt that "do" is the phonetic spelling of the Norman "d'eau," equivalent to the Welsh "dwr." One thus has the name Llandwr; and the place exists three-quarters of a mile east of the Priory, in one of the most ancient of many ancient cottages around, close to the Holy Well of St. Cynllo. In "The Account of the Official Progress of his Grace Henry, the First Duke of Beaufort, through Wales," in 1684 (photo-lithographed by Messrs. Blades, East and Blades from the original MS. in the possession of the eighth Duke of Beaufort, in 1888), at p. 248 one finds a medallion picture of "St. Trinity Well, Cardigan," which is a good representation of part of the present cottage of "Llandwr," the old "Holy Trinity Lando," and not "Llan Dduw," as suggested by Mr. Owen.

Thirdly, as regards the female head on the north side of the chancel arch of the Priory Church of Cardigan, evidently Mr. Owen



has failed to notice that it is crowned; also he may not be an authority on woman's dress, or know that that head-dress was worn only in the reign of Henry VI. Who could a crowned female head of Henry VI's reign in a Welsh church be but his Queen, Margaret of Anjou?<sup>1</sup> I cannot see how anyone can possibly dispute this. If Mr. Owen will take the trouble to look into the history of that period, he will find that the Welsh chiefly sided with the Lancastrians, and also that for a time Margaret of Anjou took refuge in Wales.

Fourthly, as regards "the *Early Perpendicular period*," which so perplexes Mr. Owen, I thought even the veriest tyro had heard of "*Early Perpendicular*," or "*Late Perpendicular*," or "*Debased Perpendicular*," applied to ecclesiastical architecture. If Mr. Owen will refer to Mr. J. H. Parker's *Introduction to the Study of Gothic Architecture*, p. 196, he will see there a representation of a window at "New College, Oxon., A.D. 1386," and will read: "The windows of New College and . . . Oxford, afford perhaps as fine examples as are to be found of *Early* and perfect *Perpendicular*." If he further searches the volume he will also find "*Early Norman Period*," "*Later Norman Style*," etc. The English language is sufficiently elastic for one to be able to write correctly of a window as "*Early Norman Period*," "*Early Perpendicular Period*," or "*Late Norman*," or "*Late Perpendicular*," etc., with reference to any style or period. One may use in addition the terms "*Transitional*," "*Early*," "*Later*," "*Late*." It can also be verified in "*Bloxam*." The south windows in the Priory Church are exactly represented by this engraving (p. 196), with the exception, that not being such lofty windows as at New College, the lower section has not being reproduced.

Fifthly, the style of stonework of the ancient part of the Priory denotes its approximate date; but as Mr. Owen is evidently a stranger to Cardigan, he, of course, could not know this. Also—lastly—Mr. Owen is evidently unfamiliar with the ground plan of Benedictine monasteries, otherwise he would hardly write that "the remark that there was a covered way from the Priory to the Church of St. Mary" implies that priory and church were two separate buildings: "which is exactly what they were, and are, and will most frequently be found to be, though usually united by a covered way.

I am, Sir, yours faithfully,

December 18th, 1905.

EMILY M. PRITCHARD.

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THE EGLWYS CYMMYN OGAM STONE. (The name Cynin on the Eglwys Cymmyrn Ogam Stone, *Arch. Camb.*, Ser. 5, vol. vi, p. 224. This stone was discovered by Mr. G. G. T. Treherne. The Latin inscription

<sup>1</sup> The head is also at the place that indicates the king or queen in whose reign a church is built or restored.

"Avitoria filia Cunigni," Professor Rhys translated the Ogam as "Avittoriga, the daughter of Cunignos," and proceeded to say "that the Welsh form is to be found, doubtless, not in Cynan but in Cynin, after whom Llangynin is called. Cynin was a son of Brychan, and the name was evidently a great one in the fifth century. It occurs twice on the monuments of a comparatively small district."

I wish to draw attention to the following interesting points: That the name was long continued in its Welsh form, Kynin or Kynyn, until 1578, and to 1732 in an Anglicised form; that it was strictly localised and found only in the two adjoining parishes of Trelech-a'r-Bettws and Cilrhedin, in Carmarthenhire, and not in any other part of South Wales; and, as Professor Rhys correctly states, the name is Cynin, and not Cynan. There is an Avon Cynin between Trelech and Llanwinio.

Kynin ap Eynon paid subsidies in Cilrhedin in 1544 and 1572. John ap Evan ap Kynin, of Blaendewi, in Trelech—will proved 1638—had three sons, William, David, and Thomas. The eldest son's name occurs frequently in documents as "William ap John Evan Kynyn." The *Golden Grove MS.*, written after 1700, gives the latter name as "Cynyng." On March 8th, 173 $\frac{2}{3}$ , Cuning, the son of Thomas Lewis, was baptised in Trelech. Cuning, probably thus written, according to the playful fancy of the Vicar in the parish register, had a son Thomas Lewis, a surgeon, all of Blaendewi.

In pedigree form I give the dates in which I have found members of this family, mentioned chiefly from wills. Jenkin and Thomas Williams both married members of the Howell family, of Elvet (see *G.G.MS.*). James Thomas, of Parc-y-bediw (1713), in Trelech, left all his lands to his young widow, who re-married, and her descendants carried the property to the present owner, Captain Jones-Parry, of Tyllwyd, co. Cardigan.

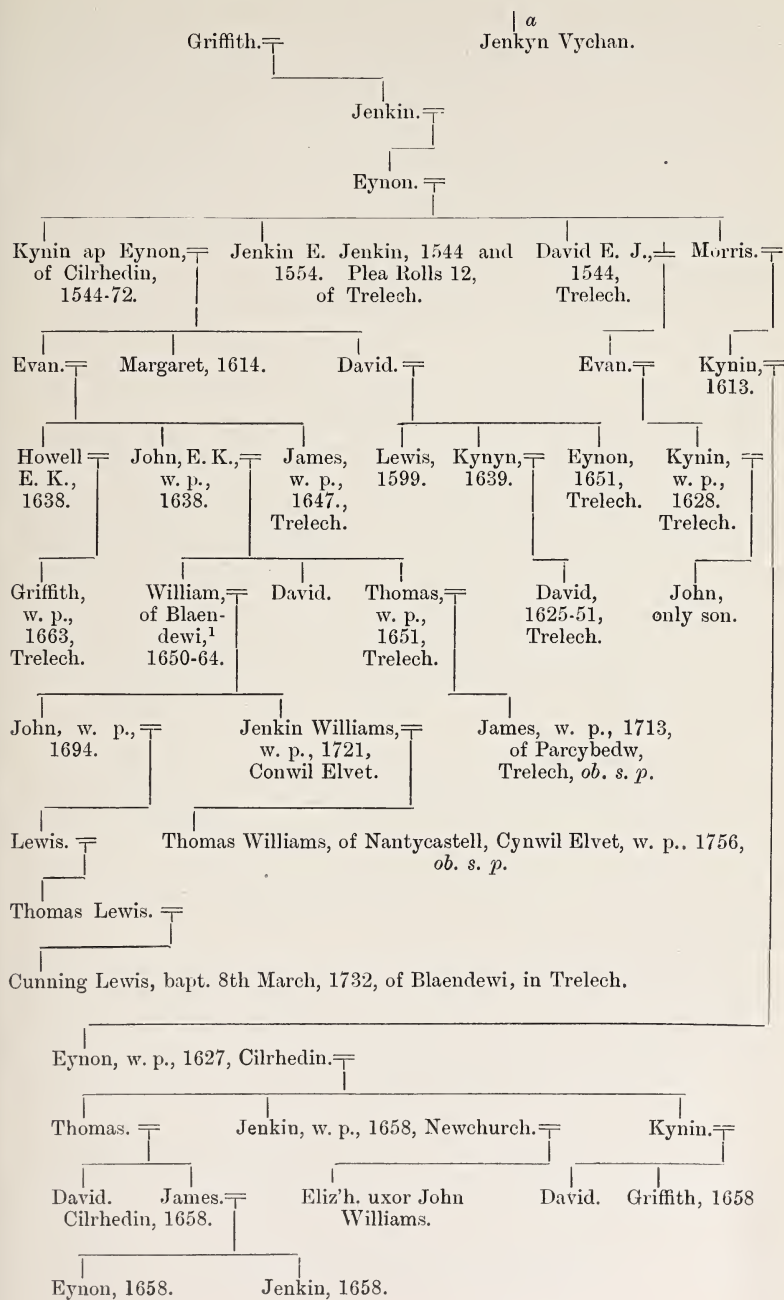
As to the origin of this family, although actual proof would be now difficult, I have no doubt they derive from Cadivor Vawr, of Blaenkych, in Cilrhedin, a *regulus* of Dyfed. The *Golden Grove MS.* gives a Jenkin (of Pwlllybrag, in Trelech) ap Jenkin ap David ap Griffith Rees to Cadivor Vawr. His brother, "Griffith ap Jenkin David Griffith," was living in 1425 (see Minister Accts. 4 Henry VI.) The pedigree would thus be Kynin ap Eynon ap Jenkin ap Griffith ap Jenken ap Jenkin.

G. TUCKER THOMAS.

Gwenllian, dau. of Griffith=	Jenkin ap David ap Griffith ap Rees to Cadivor
ap Llewelyn Voethus.	Vawr, 1379-1399, Bedellus de Laugarne.
	Ministers' Accts., $\frac{1210}{5}$ .

Jenkin, of Pwlllybrag in Trelech.=  
See *G. G. MS.*

Griffith J. D. G., 1425. Min. Accts.,  
4 Henry VI. Not in the *G. G. MS.*



<sup>1</sup> Blaendewi, in the northern part of Trelech, borders on Cilrhedin parish.

KING VO-T-EPORI—In his thirty-first Chapter, Gildas addresses “boni regis nequam fili . . . Demetarum tyranne Vortipori.” This is Mommsen’s text. His oldest MS. (c) reads *uortipor*\*, his next oldest (A), *uortipore*; a third (D) *uertepori*; only c is as old as the eleventh century.

In the *Archæologia Cambrensis* for 1895 are papers by Mr. E. Laws (303) and Prof. Rhys (307) on a tombstone at Llanfallteg, Caermarthenshire, which bears the Latin inscription MEMORIA VOTEPORIGIS PROTICTORIS, and the Ogam inscription *votecorigas*. Prof. Rhys holds—

1. That this is the tombstone of the king mentioned in Gildas;

2. That his name should begin Vot- and not Vort-, and that the form Vort- in our own MSS. of Gildas and in other texts<sup>1</sup> is due to the influence of such a name as Vortigern;

3. That he was “descended from the chief of the Déisi, who came over from Ireland in the third century;

4. That the title Protector (found in Greek as Protictor) was a recognised dignity, literally meaning “guardian of the Emperor’s person,” and that its occurrence in Votepori’s pedigree indicates that it was a hereditary title in his family.

I shall not think that any of these conclusions need my support, but I propose to go further, and to show that the name is one of a class of official names indicating the rank of the bearer at the time he received it, and that it means Under-Assistant-Master of the Horse.

I.—Voteporigis is the Latin genitive of one of those innumerable compounds of the Keltic *rīx*, “director,” “king,” gen., *rīgos*, answering to the Lat. *rēx*, *rēgis*. In Irish of the Ogam period this would have gen. *rīgas*; later, it became *rīg*.

The only question is as to the form of *nominative* in Irish at this particular date. *-x* in Irish passed through *-ss* to *-s*, and then disappeared: hence Ir. *rī*.

In coins of the Goidel Carausius Augustus (d. 294) PAX is written PAS: and in the only known coin (circa 409) of Carausius Caesar, CONST is written CONXT, while in the Llanaber incscription<sup>2</sup> we have CÆLEXTI MONEDOX RIGI for *Caelesti Monedos rigi*. So that, if our king’s name was still written with *-x*, that was doubtless pronounced *-s*. Indeed, we actually have *-ris* in the Camuloris of the Rhuddgaer stone (Rhys, *Lectures on Welsh Philology*, p. 365).

As we see *-s* still preserved in the gen. *Votecorigas*, it may well be thought that *-ris* was the form of the nominative, and that it had not yet sunk to *-rī*.

<sup>1</sup> The name does not occur in Nennius.

<sup>2</sup> See my *Keltic Researches*, pp. 168, 169.



If, however, the nominative had been *Votecorix* or *Votecoris* in Goidelic, and *Voteporix* or *Voteporis* in Kymric, Gildas's vocative should have been *Voteporix* or *Voteporis*, for both *-ix* and *-is* are Latin vocative endings. And I can only conclude that the nominative was *Votecori* in Goidelic, and *Votepori* in Kymric, and that final *-s* began to be lost after the slender vowel of nominatives in *-is* earlier than after the broad vowel of genitives in *-as*.

This conclusion is strengthened by the undoubted occurrence of *-ri* in *Clotri* for earlier *Clotorix*, and, I presume, in *Rotri* also. Moreover, in one of the Penmachno stones we have "*Cantiori* hic iacit," and both its companion-stones begin with a nominative. If my derivation of his name is right,<sup>1</sup> *-rix* had certainly sunk to *-ri* before the death of *Votepori*.

II.—From *-rix* were formed titular names, such as *Advorix*, "Assistant under-king;" *Boiorix*, "King of the Boii;" *Cingetorix*, "Ruler of Marching-men," *i.e.*, General; *Vercingetorix*, "Superior Ruler of Marching-men," *i.e.*, Generalissimo; *Eporedirix* and *Eporedorix*, "Director of the Horse-Chariots;" and, finally, *Ateporix*, "Assistant Master of the Horse."

*Votepori(x)* is a formation exactly similar to this last and to *Advorix*. It is the title, *Epori(x)*, "Master of the Horse," preceded by *t* = *to*, and that again by *vo* = "under," just as *At-eporix* is compounded with *ate* = "further," and *Ad-vo-rix* with *ad* = "to," and *vo* = "under."

III.—The title perhaps means that, when the British kings united in battle against the Saxons, its bearer held a high command in the cavalry. Possibly, the Kymric and Goidelic squadrons (speaking separate languages) had separate commanders; and *Votecori* may have been the lieutenant of the Goidelic leaders.

It is, however, just possible that his name was not that of a military command but of a Court-office, say *Equerry*. How easily such posts led to power is shown by the titles *Constable* (*comes stabuli*) and *Marshal* ("Horse-servant"). I still hold that his contemporary King *Cuneglasus* was actually described by Gildas as having been the charioteer of Arthur's retreat, and the postilion who rode the mules of Arthur's wife—*Urse* (*gen. fem.*) *mulorum* (*not multorum*) *seissor*, *aurigaeque currus receptaculi Ursi*.

<sup>1</sup> "Kentish King"? cf. *Boiorix*, the name of a king of the Boii. He is described as a citizen of Gwynedd, and cousin on the mother's side to the magistrate *Maglus*. I suggest that he was son of *Virangonus*, the king who lost Kent to the Saxons, and that after his father's death his mother came to live with her sister in Gwynedd. His being called a citizen of Gwynedd looks an explanation of how a "Kentish King" came to be buried at Penmachno. Had he been a native, the designation would have been superfluous.



IV.—It is notable that, although Votepori was the head of a Goidelic clan, the stem of his name adopted in the Latin inscription is Kymric. It was probably written by the ecclesiastics within whose precincts it stood, and they may have been Kymry; but the more likely explanation of the Kymric form seems to be that the population was mostly Kymric.

We do not know that the settlement of the Déisi in South Wales was not effected by peaceful arrangement. But, supposing the contrary, we know from the case of the Normans in England that the language of the conquerors can eventually be eclipsed, even for political purposes, by that of the conquered.

E. WILLIAMS B. NICHOLSON.

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# Archaeologia Cambrensis.

SIXTH SERIES.—VOL. VI, PART II.

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APRIL, 1906.

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## THE HOUSE OF SCOTSBOROUGH, NEAR TENBY.

BY EDWARD LAWS, ESQ., F.S.A.

THE reappearance of a building lost to sight for eighty years is a somewhat unusual occurrence. Such, however, has been the fate of Scotsborough House, by Tenby town.

During the first quarter of the nineteenth century this old mansion was in a ruinous condition, but the west front had been patched up, and converted into cottages. A terrible epidemic of confluent small-pox broke out in these tenements in or about the year 1824, and such of the occupants as did not die fled in panic from the place.

Since that time, Scotsborough has not been inhabited, and for many years after the small-pox outbreak was looked on as an accursed place.

In Pembrokeshire, ivy makes rapid and enormous growth; and in the course of years so prodigiously had vegetation spread that it quite concealed two sides of the building at Scotsborough, and so masked the remainder that window-spaces and chimneys were hidden from view.

Mr. Stokes (the owner) has had the ivy and brushwood cut back, so that now it is possible not only to make out windows and doors, but to trace bondings, and so differentiate the dates of buildings.

Scotsborough stands on the eastern shore of the

eastern branch of an inlet called Ritec<sup>1</sup> in the *Liber Landavensis*. At several periods this creek has been reclaimed from the sea by man, with but indifferent success.

When well-to-do folks abandoned Scotsborough, its grounds were still lapped by the sea. Now, the tide has been shut out, but the land reclaimed is little better than a snipe-bog. There are indications which pretty conclusively prove that the earliest dwelling, or dwellings, on this site were defended by earthworks.

These fortifications were probably erected to protect the inhabitants from pirates, who scourged the western seas until Elizabethan times.

Apparently, the oldest masonry standing is a large room marked A on our plan. It was entered by a well-marked Early English door. This is concealed in Plate I by a comparatively modern porch, and the matrix of a second is to be seen on the southern side. In the north-east corner is the base of a small round tower, which covered the entrance door, and served as a stairway to an upper chamber,<sup>2</sup> which had certainly one original deeply-splayed light. In the eastern wall of this upper chamber a long, low Tudor window has been inserted.

In the angle formed by the little tower and the eastern wall of chamber A, a wall has been built up, part of the fortification of a ward or "bailey," shaped like an inverted T, the house itself forming the top of the letter L.

This wall is pierced with triangular loops, to serve arbalasts. Now, the cross-bow went out of fashion in the beginning of the fourteenth century, so these loops give a rough date. To the southward of chamber A is a room marked B on the plan. This is not bonded to A.

<sup>1</sup> In a Tenby Guide (1810), printed at Swansea by J. Voss, and sold by Jenkins and Oakey; by Griffiths, at Tenby; Daniel, at Carmarthen; and Wilmot, at Pembroke, p. 44, this stream is termed Ulswater: (?) Hoyleswater, after Hoylesmouth Cave.

<sup>2</sup> This latter, like all the upstairs accommodation, is decayed beyond recognition.



SCOTSBOROUGH HOUSE, NEAR TENBY.  
(From a Photograph by H. Mortimer Allen, Tenby.)







SCOTSBOROUGH HOUSE, NEAR TENBY.

*(From a Photograph by H. Mortimer Allen, Tenby.)*



B was vaulted, and had an upper chamber. The lower chamber B was connected by doors with A, and an open courtyard D. B and the chamber above have a turret in the corner, divided into two stories by a vault. The upper was, perhaps, a *garderobe*; the lower a store, or lock-up.

This portion of the house is not bonded to the Early English room. It was evidently built as a fortress, and the eastern wall is a fighting front, pierced with loops and covered by the T-shaped ward.

In the south wall of the vaulted chamber is an opening (window or door), which gave ingress and egress to and from the T-shaped ward in times of danger. This opening was covered by a loop in the turret, so closely placed that a pike or spear could be used to defend the opening.

The vaulted chamber is connected with and bonded into a crenellated wall, which forms the southern side of the little courtyard.

In this wall was once a large gate, which has entirely disappeared. On the western side of the great gate the building of the second period ends, and that of the third begins. This latter is purely domestic, and has no military features at all. It extends along the whole of the western front. The basement seems to have been divided into three chambers—F, G, and H, and a turret E. F and H had huge chimneys. The former has fallen; the latter is of that circular sort common in South Pembrokeshire, and erroneously called Flemish. It is not bonded to the buildings.

This was the part of the house which was converted into cottages. There are no details left in these basement rooms, but upstairs are the remains of a fine chimney-piece (see Plate III), which probably heated the great hall.

The windows of the third house resembled the chimney-piece in configuration. One may be seen on the north front, and there are indications showing that the western front had the same sort of light. These,

however, were blocked up, and mean cottage windows substituted.

The architects built a porch, i, in front of the Early English door. Over this was a room, and the stables, J, J, J, seem to be of this period. In our *Journal*, 2nd Ser., vol. ii, p. 52, illustrations of the north front of Scotsborough (1850) will be found; and in 3rd Ser., vol. xi, p. 231, a picture of the north-west corner (1865).

### THE OWNERS OF SCOTSBOROUGH.

The affix "Scot" occurs in several Pembrokeshire place-names: Scotch Wells, Colby Scot, Scotland Wood, etc.; but as Scotts never were a landowning family in the county, most likely the word is not personal, but means "tax," or "payment," as in the phrases "Scot-free," "Scot-and-lot."

The earliest owners of Scotsborough on record are the Perrots. Lewis Dwnn gives two pedigrees of this family, which are annexed. A generation seems to be missing between John, who died in 1349, and Thomas Perrot, of Scotsborough, who negotiated the truce with Owain Glyndwr, in 1405.

### PEROTTS OF SCOTSBOROUGH.

ACCORDING TO "LEWIS DWNN," vol. i, p. 133.

Stephen<sup>1</sup> Perot, of Jestynton. = Mabel, sole heir to Sir William Castle of Castleton.

Thomas Perot. =

John<sup>2</sup> Perot, died 1349.

Thomas Perot.

Siwan—Sir Harry Wogan:

<sup>1</sup> Stephen Perot. 1300. In *Ancient Deeds*, vol. iii, D. 1173.

1307. Served as juror in Pembroke. *Old Pembroke Families*, p. 52.

1324. Held half a knight's fee at Popton. *Old Pembroke Families*, p. 52.

1327. Indicted for conspiracy against Richard de Barri. *Old Pembroke Families*, p. 52.

<sup>2</sup> John Perot. 1349. Died. *Old Pembroke Families*, p. 53.





CHIMNEY-PIECE IN SCOTSBOROUGH HOUSE, NEAR TENBY.

*(From a Photograph by H. Mortimer Allen, Tenby.)*



"LEWIS DWNN," vol. i, p. 134.

Thomas<sup>1</sup> Perot, of Scotsborough. = Jane, dau. of Harry ap<sup>2</sup> —.

John Perot, of Scotsborough. = Isabel,<sup>3</sup> heir of Robert Vernon, Esq.

David Perot. = Jane, dau. of — Wogan, of Wiston. Jane. = John Herl.

John Perot. = Ann, sister to Harry<sup>4</sup> Wiriot.

William Perot. = Jane Lloyd.

John<sup>5</sup> Perot. = Thomas Perot, of Tenby.

Katrin,<sup>6</sup> wife of John Prys, of Rickart Castell.

Irrespectively of these pedigrees, the earliest notice concerning a Scotsborough Perrot seems to be the grave-slab commemorating Isabella Verney, wife of John Perrot, in Tenby Church. She died in 1413; but there is a document among the Corporation (Tenby) papers by which John Chepman conveys Saltern and

- <sup>1</sup> Thomas Perot, of Scotsborough. 1405. Negotiated a truce with Owain Glyndwr. *Fenton, Appendix*, p. 13.  
1413. Served as Mayor of Tenby. See List of Mayors.  
1415. With Alicia, his wife, signed a Tenby deed. See *Perrot Papers*, p. 67.

- <sup>2</sup> Harry ap — Lewis Dwnn markedly avoids giving the name of Jane's grandfather. The annotators (Barnwell and others) add Gwylim of Court Henry; if so Jane would have been sister to Eva, wife of Rhys ap Thomas. The latter was born 1451.

- <sup>3</sup> Isabel Verney. 1413. Died August 6th that year. See her tombstone in Tenby Church.

- <sup>4</sup> Henry Wiriot. 1548-9. Sheriff.

- <sup>5</sup> John Perrot. 1545. Brought an action against John Wogan, his trustee, for waste. *Old Pembroke Families*, p. 61.  
1551. Sheriff.

- <sup>6</sup> Katheren ap Rhys. 1614. Died. See her tomb in Gumfreston Church.

other lands to Thomas Perrot, of Scotsborough, and Alicia his wife; and as it is dated 3 Henry V, *i.e.*, 1415, and witnessed by Philip Smith, Mayor of Tenby in that year, Isabella must have died in the lifetime of her father-in-law, and his second wife Alicia. A Robert Perrot was bailiff of Tenby in 1454, and Mayor in 1458; and a Jenkyn Perrot was killed in the Battle of Banbury, 1469.

John Perrot, of Scotsborough, was Sheriff for Pembrokeshire in 1551. He is also styled as of Cornish Down. He was son of William by Anne, daughter of Thomas Wyrriott, and married Jane, daughter of John Lloyd, of Tenby, and had an only daughter, Catherine, who married John ab Rhys, of Rickeston. This account is taken from Allen's *Sheriffs of Pembrokeshire*, and does not quite accord with the story told by Lewis Dwnn. The Deans pedigree seems best to adapt itself to ascertained facts.

Catherine died the 17th day of September, 1614, and was buried in Gumfreston Church. With her disappeared the Perrots of Scotsborough, after an occupation of something over two centuries.

John ap Rhys, who married the Perrot heiress, Catherine, was a great-grandson of Sir Rhys ap Thomas, through a bastard line. He probably was buried in Gumfreston Church, by the side of his wife, Catherine Perrot, though there is no inscription on the stone.

The late Edward Lowry Barnwell published in the *Arch. Camb.*, and subsequently as an independent volume, his *Perrot Notes*, in 1867. They were then "the most complete and least incorrect of existing notices;" but since that date a good deal of information has cropped up concerning the Scotsborough branch of that family, which is embodied in these pages. In *Dale Castle MSS.*, printed by Sir Thomas Phillipps, is a pedigree of the Ap Rhys family, which is annexed hereto.



## AP RHYS OF SCOTSBOROUGH.

ACCORDING TO "DALE CASTLE MS. PEDIGREES."

Alson,<sup>1</sup> dau. and heir of Arnold Martin. = David, nat. son of Rhys ap Thomas.<sup>2</sup>

William ap Rhys, of Rickardston. = ..., dau. and co-heir of Thomas Bateman.<sup>3</sup>

John<sup>4</sup> ab Rhys, etc. = Catherine,<sup>5</sup> dau. and heir to John Perrot, of Scotsborough.

Thomas<sup>6</sup> ab Rhys, etc. = ...,<sup>7</sup> dau. to Mercer,<sup>8</sup> of Oxfordshire.

Perot ab Rhys, Esq. = ..., sister to Sir William Littleton, Knt., Lord Keeper.<sup>9</sup>

John<sup>10</sup> ab Rhys, of Scotsborough = Elizabeth,<sup>11</sup> dau. to Thomas Newsham, of Aber-  
sanan, Carm'shire.

James<sup>12</sup> ab Rhys. = Elinor, dau. to Captain Pwell, of the Hill, in Ludchurch.

John ap Rhys, the new owner of Scotsborough, served as Sheriff for Pembrokeshire in 1582.

<sup>1</sup> Alson's great-great-grandfather, Robert Martin = Gwenllian, sole heiress of Philip le Mayne of Rickardston. Lewis Dwnn, vol. vi, p. 75.

<sup>2</sup> Rhys ap Thomas, born 1451, died 1527.

<sup>3</sup> Of Honeyborough.

<sup>4</sup> Sheriff, 1582 to 1593.

<sup>5</sup> She died 1614. See her tomb in Gumfreston Church.

<sup>6</sup> Thomas, sheriff 1614.

<sup>7</sup> Margaretta. She died in childbirth, May 1st, 1610, aged 30. See her tomb in Tenby Church.

<sup>8</sup> William Marsser, of Lancashire, according to Lewis Dwnn, vol. i, p. 74.

<sup>9</sup> Sir Thomas, according to Pepys.

<sup>10</sup> John ap Rhys, died June 2nd, 1672, aged 37. See painted legend on tomb in Tenby Church.

<sup>11</sup> Elizabeth repainted the Scotsborough tomb, placing thereon her husband's name. In 1682, she was living in High Street, Tenby, by the Tennis Court, as appears from a paper in the Tenby Corporation box, in which she prosecutes one Henry Philp for stealing *vi et armis unum porcum et unam suam*, of the value of forty shillings.

<sup>12</sup> James ap Rhys, gent., was bailiff for Tenby in 1678; Mayor, 1681. He conveys land to the Tenby Corporation, 1682.

He was succeeded by his son Thomas, who married Margaretta Mercer in 1598 (see her tomb in Tenby Church). The Mercers had been friendly with the Ap Rhys family for some time. In 1596, Alban, eldest son of George Owen, Lord of Kemes, married Lettice (or Miriam), daughter of William Mercer, deceased; and Maximilian Mercer, of Ewelme, in the County of Oxford, was co-trustee with John ap Rhys of the marriage settlement (see Owen's *Pembrokeshire*, p. 525). Margaretta seems to have been sister to Madam Alban Owen; and Rudolph Mercer, who married Anne, daughter of Edmund Smith, Rector of Tenby (see tomb in Tenby Church), was son of Maximilian Mercer, Margaretta's brother.

Thomas ap Rhys was Sheriff in 1610, and the same year lost his wife in childbed, she having borne her husband ten children.

Thomas buried her under a very elaborate monument in Tenby Church, on which is much heraldry.

1. Ap Rhys *argent*, a chevron between 3 ravens *sable*; he inherited the ravens from his grandfather David.

2. Martin of Cemaes *or*, 2 bars *gules*. Thomas's great-grandmother was Alson, the daughter of Arnold Martin, of Rickerston.

3. Marloes *or*, six martlets *gules*, 3 chief, 3 in base. Arnold Martin's mother was daughter of Richard Marloes.

4. Batman, of Honeyborough, *sable*, a chevron between 3 escallop shells *or*. Thomas's grandmother was Elizabeth, daughter of Thomas Batman.

5. Perrot, of Scotsborough, *gules*, 3 pears pendant *or*, on a chief *argent*, a lion issuant *sable*. Catherine Thomas's mother was representative of the Perrots of Scotsborough.

6. Verney (?) quarterly *azure*, 2 *gules*, on a cross *or*, 5 ermines. Isabella Verney—if this is her coat—married John Perrot. See her tomb in Tenby Church, on which there is no heraldry.

7. Levelance (?) *gules*, on a chief indented *sable*, 3 martlets *or*. Isabella's mother was Elenor, daughter of William Levelance; but we do not know that this is his coat.

Roch, *gules*, 3 fishes naiant in pale *or*. Elenor's mother was Lucy, daughter of Thomas le Roch.<sup>1</sup>

On another shield are marshalled the coats of Ap Rhys and Mercer, baron and *femme*.

Thomas ap Rhys seems to have lived to a good old age, and it was perhaps his senility that saved Scotsborough from destruction during the Civil War. Almost every house in Pembrokeshire that was capable of defence was beleaguered during that disastrous period ; but though Tenby town on one side, and Treffloyne on the other, bore full brunt of war, Scotsborough seems entirely to have escaped, and is not even mentioned in despatches. We find from "*Mercurius Aulicus*," September 26th, 1643, that Thomas Price, Esq., with other notabilities, signed an address, in which they declared that they would, to the utmost of their power, endeavour to reduce Pembroke Town and Castle to His Majesty's obedience, and to the utmost of their power preserve this county from incursions of shipping ;" but it does not follow that Thomas ap Rhys was a Royalist because he signed this document addressed to Lord Carbery, for nearly all of the twenty-four signatories at one time or other bore arms against the King.

Thomas was married in 1598, so he must have been getting on for seventy when he signed this letter, and that was at the commencement of the war.

Perrot ap Rhys succeeded his father Thomas, and married the sister of Sir Thomas Littleton, Lord Keeper, etc.

They left two sons, John and James. It is not very clear which was the eldest. John took Scotsborough, James, Rickerston ; but as James served as Sheriff in

<sup>1</sup> Mr. Egerton Allen, to whom I am indebted for much heraldic help, thinks in these quarterings we may read the ownership of Scotsborough, and that it passed through Roch, le Velans, and Verney to John Perrot ; but I cannot agree, as Thomas, Isabella's father-in-law, is termed of Scotsborough by Lewis Dwnn, served as Mayor of Tenby in 1413, and signed a deed concerning land in 1415, two years after Isabella's death.

1655, and John not at all, it rather looks as if James were the elder brother.

John, at all events, succeeded to Scotsborough, and married Elizabeth Newsham, of Abersanan, county Carmarthen, and died June 2nd, 1672, aged thirty-seven. (See legend painted on Scotsborough monument in Tenby Church by his widow.) His brother James, of Rickerston, who married Anne, daughter of Sir Rice Rudd, of Aberglasney, Bart., was already dead, *s. p.*, so James, the son of John and Elizabeth, reunited the properties. He seems to have taken Rickerston for himself, and left Scotsborough to his aunt.

From a document among the Tenby Corporation Papers, we find that she prosecuted one Henry Philp in 1682: in that he, Henry Philp, had violently broken into her property, called the Old Walls, and carried thence one pig and one sow, to the value of forty shillings. James ap Rhys, of Rickerston and Scotsborough, served as Sheriff in 1688. He married Elinor Powell, of Ludchurch.<sup>1</sup>

October 3rd, 1681, James ap Rice, of Rickerston, granted to the Tenby Corporation lands known as the Cornish Park and Causey Park, but by endorsement reserves the quarry and limekiln in the Clicketts for himself.

September 5th, 1682, James ap Rhys and Eleanor his wife mortgaged Scotsborough to Griffith Dawes, of Bangeston.

In 1689, James ap Rhys and Griffith Dawes let Scotsborough for a term of ninety-nine years to Thomas Smyth, gent., Jane his wife, and Jane his daughter.

On October 8th, 1706, James ap Rhys, of Tenby, and Cecilia his wife, eldest son and heir of James ap Rhys, late of Rickerston, sells the freehold of Scotsborough to John Rickson, of Pembroke, merchant. So passes away the Ap Rhys dynasty. According to

<sup>1</sup> The remainder of this Paper is practically derived from the title-deeds of Scotsborough, kindly shown to me by the owner (C. W. R. Stokes, Esq.).



Fenton (p. 40), Rickerston was also sold early in the eighteenth century, in consequence of the failure of issue. He adds: "When I visited it, about twenty years ago (*i.e.*, 1790), I was told by some of the old inhabitants, who had heard it from their fathers, that in that court had often been seen three or four coaches-and-six at the same time, and that the family were known to attend the parish church of Brawdy in such an equipage."

Be this as it may, probably the failure of cash rather than issue led to the sale of Scotsborough and Rickerston by James ap Rhys and his wife Cecilia—for it must be noted he calls himself the eldest son of his father James. Certainly, in 1770, an unknown Elizabeth ap Rhys restored the Mercer tomb in Tenby Church.

To return to Scotsborough. Thomas Smyth, gent., in a deed dated July 12th, 1693, underlet Scotsborough to Henry Hilling, yeoman; and on February 15th, 169<sup>8</sup><sub>1</sub>, the aforesaid Henry Hilling, of Scotsborough, yeoman, disposed of his interest to Walter Middleton, Esq., of Tenby. The lease under which they held was for lives, not for a term. It extended to ninety-nine years, if either John Smyth, Jane his wife, or Jane his daughter, should live so long. When it expired we know not, but as there was no clause enforcing repairs, it proved to be the destruction of the mansion.

The freehold remained in the hands of the Rickson family until 1764, when a William Rickson conveyed Scotsborough to his brother-in-law, Rev. Hugh Thomas, D.D., Master of Christ College, Cambridge.

Dr. Thomas left the property to his son William, whose widow having (March 19th, 1800) married Mathew Campbell, Esq. (cousin of the first Baron

<sup>1</sup> Edward Lhwyd, the well-known naturalist, must have been a guest of Henry Hilling when he wrote the letter from Scochburg, near Tenby, in Pembrokeshire, dated February 28th, 169<sup>7</sup><sub>2</sub>, and addressed "For ye Revnd. Mr. John Lloyd, at Gwersylht, near Wrexham, in Denbighs., N. Wales." Printed in *Arch. Camb.*, 2nd Ser., vol. ii, p. 52.

Cawdor), settled Scotsborough, under certain trusts, on Richard Parry, junior.<sup>1</sup> September 3rd, 1810, Richard Parry sold Scotsborough to John Owen, of Orielson, Esq. This gentleman, who was created a baronet in 1813, sold on February 13th, 1817, to Jacob Richards, Esq., of Tenby. Charles William Rees Stokes, and his wife Harriette Jane, daughter of the late Rev. John Phelps, one time Vicar of Carew, and grand-daughter of Jacob Richards, purchased Scotsborough from the representatives of William Henry Richards, deceased, who was grandson of the aforesaid Jacob.

Mr. C. W. R. Stokes is one of the Rees family, originally coming from Roch, who claim descent from David Rhys, of Rickerston: so that the old house of Scotsborough has again become the property of the old family.

<sup>1</sup> Richard Parry, senior, had married Mary, daughter of Dr. Hugh Thomas.

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## THE EARLY SETTLERS OF CARDIGAN.

By PROFESSOR E. ANWYL, M.A.

IN dealing with the early antiquities of Cardigan, the first point that calls for attention is that some of its most striking remains—for instance, such camps as those of North Cardiganshire—still await a scientific exploration; and, until these have been investigated by the thorough methods employed by the late General Pitt-Rivers in his classical excavations, there must remain great *lacunæ* in our knowledge of Early Cardiganshire and its inhabitants. In Romano-British times there is ample evidence that the mines of North Cardiganshire were worked, but it is impossible as yet to say whether they were worked at an even earlier period. The study of prehistoric industries and economics is one of the most prominent features of modern archæology, and, from this point of view, light would be most welcome on the mining districts of Cardiganshire. The distribution of the population in earlier times, as indicated by traces of ancient cultivation, is also very important for a thorough understanding of the lines of tribal expansion in past ages. Valuable suggestions of the way in which, at any rate, the Christian population was distributed in the days of early Welsh Christianity have been made by Mr. Willis-Bund, by observing the location of the most ancient churches. The main avenues of influx into Cardiganshire are on the north and the south by land, and across from Ireland by sea. In prehistoric times the latter channel of immigration need not be considered, and the population may be regarded as the resultant of streams of immigrants trickling into the district between the mountains and the estuary of the Dyfi on the north, and fuller streams welling in from the south, together with occasional influxes over the Elenydd

range. In prehistoric times the population was probably nowhere large, and, owing to the comparative isolation of the various localities, there must have been a great deal of intermarriage. The poverty of the soil in many parts tended to develop a type which cultivated strict economy, and which was keenly alive to every advantage whereby it might profit in the struggle for existence. The basis of the population probably goes back to Neolithic times, but intermarriage, and the prepotency of certain stocks as compared with others out of the various streams of population that have flowed into the county, have developed types that are, in a sense, almost new racial blends. Owing to the remoteness of the district, all the successive waves of population which found their way into it through various channels were themselves the result of many blends; so that it is futile to seek here for characteristic specimens of the pre-Aryan or pre-Celtic times, or of the Goidelic, Brythonic, or Belgic Celt as he was when he first stepped on to British soil, except perhaps when some case of reversion reproduces the type of a remote ancestor; but even then we can only surmise what the older type was in the light of its traces elsewhere.

In pre-Roman, and possibly Roman times, a part of southern Cardiganshire was probably in the territory of the Demetae, and this accords with the dialectal peculiarities of the district at the present day. In post-Roman times, however, as Mr. Egerton Phillimore states in a note to Owen's *Pembrokeshire*, vol. i, p. 199, there is no evidence that Dyfed included any part of Ceredigion. Modern Cardiganshire corresponds almost exactly to the ancient principality of Ceredigion. This name is derived from an adjective—*Cereticianus*—itself a derivative of the proper name *Cereticus* (*Ceredig*), known as the son of *Cunedda*. Though modern Cardiganshire corresponds very closely to the old principality of Ceredigion, yet it would appear that, in the thirteenth and fourteenth centuries, certain places



in Carmarthenshire, situated in the Vale of Cothi, in Cantref Mawr, and far south of the county boundary of the Teifi, were sometimes spoken of as being in Cardiganshire. In a note to Owen's *Pembrokeshire*, vol. i, p. 216, Mr. Phillimore quotes from a MS. of the Chronicon of Adam of Usk, a statement that Cayo (properly Cynwyl Cayo) was situated "in Comitatu di Cardikan." In the Charter of Talley Abbey, 5 Edw. III (Dugdale's *Monasticon*, 1825, iv, 162*b*), Brechfa is also spoken of as "Lanteilau Brechfa apud Keredigaun." These statements may be pure mistakes, or they may be echoes of the fact, also noted by Mr. Phillimore (in Owen's *Pembrokeshire*, vol. i, p. 257), that the kings of Ceredigion conquered "Y Cantref Mawr" in the eighth century. The same authority on Welsh topography also deals with the statement given in one MS. of the Life of St. Carannog, that the River Gwaun, which flows into the sea at Abergwaun, or Fishguard, formed the southern boundary of the sons of Cunedda, and shows that in an older version of the same Life (*Harleian MS.* 3859, printed in the *Cymmrodor*, vol. ix, pp. 182-3), the *Teifi* is represented more correctly as the southern boundary. The substitution of the Gwaun for the Teifi, he states, is probably due to the inclusion, in A.D. 1291, of the deaneries of Kemes and Emlyn with Ceredigion, in the Arch-deaconry of Cardigan.

In the case of some counties, the names of the "cantrefydd" and "cymydau" throw light on old tribal divisions, but in Cardiganshire it seems difficult to glean much information from these names. In the list of the cantreds and commotes of Wales, from the "Red Book of Hergest," printed in the Oxford edition of the "Bruts," p. 410, the "cymydau" of Geneurglyn, Perued, and Creudyn are said to form Y Cantref Gwarthaf, or the Upper Cantred. Meuenyd, Anhunyoc, and Pennard are said to form a cantref, the name of which is not given; while Wenyonid and Is Coet are also said to form a cantref, likewise un-

named. Mabwynyon and Kaer Wedros are named as "cymydau," but are not said to form a "cantref." In Sir John Price's *Description of Wales* the name for the Upper Cantred is Penwedic (Penweddig); Myfenydd, Anhunoc, and Pennarth (Pennardd) are called Y Cantref Canawl; Mabwynion and Caer Wedros are styled Cantref Castell, while Gwenionydd and Iscoed are called Syrwen, that is, Is Hirwen. The name Penweddig occurs, among other places, in one of the "Englynion y Beddau," in association with the name of Peredur, who is there styled Peredur Penwetic (Penweddig). It is said to survive still in the name of Castell Penweddig, near Llanfihangel Station, otherwise known as Castell Gwallter. The name of the commot Anhunyawc is an adjective—Antoniacus—derived from the proper name Antonius, like Rhufoniog (Romaniacus), from Rhufawn (Romanus). The name of the commot Gwynionydd appears to be of the type of Eifionydd and Meirionydd, and is interesting further as being mentioned in the *Book of Taliessin*, in the elegy on the Irishman Corroi, son of Dayry.

The lines along which we may seek to reconstruct the life-conditions of the early inhabitants of Cardiganshire are those of language, folklore, anthropology, and archæology. At the present day the Welsh of Cardiganshire falls into two main dialects: that to the north of the River Wyre, a small stream flowing into the sea at Llanrhystyd, and that to the south of that river. The dialect of North Cardiganshire may have been at one time much more closely akin than it is now to that of Mid-Wales, but the influx of population, and with it that of dialect, appears to have been greater from the south. There are no traces in the dialect of North Cardiganshire of the narrowing of the "a" sound, which is a marked feature of the Welsh of Mid-Wales. At one time it is evident that Welsh was not the only language spoken in the county, for, in its southern portion, Ogam inscriptions, as in the neighbouring parts of Pembrokeshire and in other parts of

South Wales, as well as in two places in North Wales, reveal unmistakable traces of a Goidelic-speaking people. The Latin inscriptions, however, on these bilingual monuments generally give the personal names in forms which attest their Latinisation from Brythonic. It is not within the scope of this paper to deal with the period of the Ogam inscriptions, except in so far as these throw light on the character of the earlier population. The writer sees no reason for abandoning the view that the form of Celtic which was first brought over into Britain about 1500 B.C. was of the Goidelic type, and that in Britain (as was probably the case also in Gaul) the speakers of this ancient variety of Celtic went further and further west, under the stress of a more or less continuous overflow of population from the nearest parts of the Continent. When the men of those parts of the Continent came in course of time to be speakers of a language of the Brythonic type, the overflow from North-East Gaul into Britain was of like speech. From the west of Britain the Goidelic tribes, partly from necessity and partly prompted by the spirit of adventure, invaded Ireland, where their language has remained to this very day, preserving in its isolation numerous characteristics of Celtic speech, which have been supplanted and modified by fresh groupings and new formations in the dialects of Brythonic. It is the highly conservative linguistic character of Irish that has made it so valuable in elucidating not only the Celtic languages, but also the Italic, with which the former have the closest affinities. There appear to be no adequate grounds for thinking that the Goidelic variety of Celtic did not linger in the remoter parts of Wales until the period even of the Ogam inscriptions. There are numerous words in Welsh, of which Principal Rhys has given a list in the pages of the *Arch. Camb.*, 1895, p. 264, which cannot be satisfactorily explained, except on the supposition that they are either borrowed or partially modified from Goidelic. The number of Welsh words which

have been made in earlier times into Brythonic by making the necessary modifications from Goidelic forms is very remarkable, inasmuch as they extend not merely to single words, but also to compounds of a highly specific character. It is this that probably explains why there are far more words in common between Irish and Welsh than between it and Breton and Cornish, the descendants of southern British. At the same time it must not be too hastily assumed that all the wholly or partly Goidelic forms in Welsh have come from the earlier Goidelic of Britain. Some were doubtless borrowed from Ireland along the lines of trade. On the western coasts of Britain, too, emigration from Ireland, as soon as that country was sufficiently thickly populated to send out overflows, is an ethnological factor that cannot be ignored. Such emigration need not always have been of a predatory or warlike character, but in certain places the primitive Goidels may have been reinforced by their kinsmen from Ireland; and, where the Brythonic population was unable to hold its own, economically or otherwise, the Goidels might spread further and further by pacific infiltration. We appear to have some reflection of earlier ethnological conditions in the Lives of St. David and St. Beuno, in their references (1) to the Scot (Irishman) of Gwyddelwern, in the Life of the latter; and (2) to Boia in the case of the former. These Lives, though mediæval in their present form, appear to be based on older materials, just as we find portions of a Life of St. Garmon embodied in Nennius. Along the important trade-routes between Britain and Ireland, two of which passed through North and South Wales respectively, a certain amount of penetration of Irishmen into Wales, and of Welshmen into Ireland, would be almost inevitable. In Cardiganshire itself the traces of Ogam are on two inscriptions: one at Llanarth and the other at Llanvaughan or Llanfechan, near Llanybydder. The word Trenaccatlo, found, however, on the latter inscription, which comes from Capel Wyl



or Y Priordy, on the farm of Crug y Wyl, on the Cardigan side of the River Teifi, might equally well be Welsh, the name Trenaccat being an accentual variant of the later Tringat, and lo (for log) being a variant with the o-vowel-grade for le(g) = lle, a place. The writer has long had a suspicion that the Ogam alphabet as a mode of writing was not necessarily confined to Goidelic speech, though it is usually associated with it, so that each Ogam inscription, in the matter of language, has to be considered on its merits.<sup>1</sup> In the case of Pembrokeshire, we have an account in Irish, attested by the evidence of the genealogies, that the Déisi effected a settlement in South Wales. In Nennius we have references to the settlements of Irishmen in Dyfed, Gower, and Kidwelly; and, similarly, in a passage in the *Life of St. Carannog*, quoted by Professor Kuno Meyer in the *Cymmrodor* for 1896, p. 63, there is a reference (probably, however, anachronistic) to the condition of things in and after the time of Keredic. “Keredic autem tenuit Kerediciaun i. Keredigan, et ab illo nuncupata est. Et postquam tenuerat, venerunt Scotti et pugnaverunt cum eis et occupaverunt omnes regiones.” There are also echoes of Irish settlements, whether tribal or isolated, in some of the place-names of the county, quoted by the late Bishop of St. David’s, in his *Vestiges of the Gael in Gwynedd*; for example, we have Nant y Gwyddel and Waun y Gwyddel, in the parish of Llanfihangel Geneu’r Glyn; Gwern y Gwyddel in Tregaron; Cefn Gwyddel, near New Quay (close by there is a Lletty’r Cymro); Pant yr Wyddeles, in the same neighbourhood; Tref y Gwyddel (for which see *Arch. Camb.*, 1848, p. 197), Llwyn y Gwyddyl and Cwm y Gwyddel, in the neighbourhood of Strata Florida. About a mile from Ystrad-

<sup>1</sup> The Ogam mode of writing may have originated in Gaul, and spread along the south of England across Devonshire and Somerset into South Wales, and thence to the south of Ireland. The instances of Ogams in North Wales may be due to a return movement from Mid-Ireland along the trade-route.

meurig, in the Aberystwyth direction, near the road from Aberystwyth to Tregaron, there is a place in the parish of Lledrod called Llwyn Malis. Malis, as Principal Rhys has conjectured, is not improbably the Irish Mael-Isu, an ecclesiastical name meaning the Servant of Jesus. The *Black Book of St. David's* mentions a Hendref Goithel in Llanddewibrefi (see Owen's *Pembrokeshire*, vol. ii, p. 404); and we have further Wig y Gwyddyl, now on a part of the beach at Aberystwyth, and Craig y Gwyddel, in Cwm Wyre. In the absence of the full history of these names in Cardiganshire, as well as in other parts of Wales, it would be unwise to attempt to establish any sweeping theory based upon them; but here, as elsewhere, they form very important links in a chain of probabilities.

Another method of investigation which has been employed in the search for clues to the early ethnology of Cardiganshire and the adjacent parts, is that of folklore and local tradition. There is a very suggestive discussion as to the mediæval and modern folklore of Cemmes, in their bearing on the ethnology of that district, and of South Cardiganshire, in an article by the Rev. A. Wade-Evans, M.A., in the *Arch. Camb.* for 1904, p. 33. The suggestion is there made that there is a distinct line of demarcation between the main racial stock of Cemmes and that of South Cardiganshire. This article deserves to be read in close conjunction with the discussions of Cardiganshire fairy tales and superstitions in Rhys' *Celtic Folk-Lore*. In that interesting and valuable work the learned author discusses very fully the various superstitions, legends and folklore of the following districts and places in Cardiganshire: Atpar, Bronnant, Cadabowen, Llanwenog, Llyn Eiddwen, Moeddin, Ponterwyd, Swyddffynnon, Tregaron, Troed yr Aur, Y Verwig and Ystradmeurig. The main contention of the author is that the folklore in question has preserved the memories, not only of earlier religious beliefs, but also of earlier ethnological conditions, at a time when the Celtic-speaking invaders

were face to face with inhabitants far more primitive than themselves. The reminiscences of racial distinctions may quite well be reflected in local folklore, but the difficulty now is to disentangle the ethnological material from that which is due simply to the play of the imagination and to primitive speculation. There also interesting examples of the continuance of racial recollections in folklore in such a description as that of "Cochion Caio," contributed to the *Arch. Camb.* for 1854, p. 119, by the late Mr. Jellinger A. Symonds, and in the account of the Gwyddyl of Llanwenog, contributed to the *Arch. Camb.* for 1859, p. 306, by a writer signing himself "D. J. of Gwynfryn." His account is as follows: "In Llanwenog there is a colony of people who are regarded by their Welsh neighbours as a distinct race. They are almost exclusively confined to a tract of country about four miles long on the bank of the Teifi. They are chiefly farmers' families, and have been on the farms now from immemorial times. From their marked characteristics, they can be picked out at a glance in a crowd from their Welsh neighbours: black hair and dark eyes, in which a fierce restlessness of expression reminds one of the look of a wild animal; brilliant teeth and high features, and clear red and white complexion—sometimes seen in Italian faces—mark them decidedly as a distinct race. They are generally large and powerful men, with a look of restless energy about them: which is very striking in contrast to the usual apathetic, spiritless bearing of the Welsh, at all events of the middle-aged and harder-worked among them. These 'Gwyddyl' are famous for 'wild blood'; they are an impetuous but warm-hearted race; they are much intermarried among themselves, and seem quite to acquiesce in their comparative isolation as a distinct people. The tradition of the Gwyddyl is so general in Wales, that the existence of these people, still bearing the name amongst their neighbours, may be a new and interesting fact to some of your readers." It is not improbable that further inquiry

might lead to the discovery of similar traditions in other localities. From the anthropological point of view, one of the most marked characteristics of the population of South Cardiganshire is the prevalence of a type with very strongly-marked cheek-bones. This type seems to be found as far north, at any rate, as Tregaron. Further investigations on the lines of the anthropometric observations now being carried on from the University College, Aberystwyth, may result in more definite information on this and other points. In this connection, mention may be made of a curious frontal bone found at Strata Florida, which is discussed by Mr. Worthington G. Smith, F.L.S., in the *Arch. Camb.* for 1896, p. 94. This frontal bone appears to be exceedingly like that of the Neanderthal type of primitive man; and Mr. Smith suggests that it was dug up when the Abbey was being built, and then re-interred. The frontal bone is that of a highly dolichocephalic skull. The results of certain preliminary anthropometrical investigations into the types of the county will be published when completer evidence has been collected.

We next turn to the archæological evidence as to the condition of early man in Cardiganshire. In contrast to some of the other counties of Wales, the remains of the Stone Age in Cardiganshire are very rare and uncertain. In the *Arch. Camb.* for 1858, p. 213, it is stated that in the parish of Llanddeiniol, seven miles from Aberystwyth, not far from the Aberayron road, there were standing within the memory of men then living three *meini hirion*, with another stone lying horizontally on the ground. It was further stated that all these stones had been removed. This account, if correct, seems to point to the remains of an ancient cromlech. In the *Arch. Camb.* for 1859, p. 329, Professor Babington calls attention to the cromlech called "Llech yr Ast," near Blaenporth, which had then nearly vanished: only one stone remained, the others having been converted into gate-posts. In the *Arch. Camb.* for 1861, p. 308, there is an account of a maen



hir (8 ft. in height and 16 ft. in circumference) in the hedge of a field above Llanio at Bryn y Maen, and another, "Hirfaen" (16 ft. in height), on the hills between Llanycrwys and Cellan.

Of the discovery of flint implements in Cardiganshire, we have again but the scantiest of records. This deficiency of remains of the Stone Age tends to create a strong presumption that in that stage of civilization the country was only very sparsely populated. In the *Arch. Camb.* for 1898, p. 287, there is an account of the late Mr. Stephen Williams, of a flint scraper found on the window-sill of a cottage near Gogerddan. The woman who lived in the cottage told Mr. Williams that one of her children had picked it up in the brook opposite the house. No flint occurs naturally in the district, and Mr. Williams accordingly thought that the stone was probably one imported in Neolithic times; though in style he says it was not unlike the Palæolithic examples from Reculver, and from the Palæolithic floor at Stoke Newington. Doubtless, so capable an antiquary as the late Mr. Stephen Williams had scrutinised the "find" closely before making these statements; but the circumstances under which the stone was originally found show the need of great caution with such "finds." How difficult it often is to determine the age and character of what appears—or purports to be—an early stone implement is well brought out by Sir John Evans, in his Presidential Address on "Forged Antiquities" reprinted in the *Arch. Camb.* for 1891), and by Mr. C. H. Read, in his *Catalogue of the Stone Age Objects* in the British Museum. A similar caution is also given by a distinguished archæologist in the *Archæological Journal* for 1899, p. 325, who states that the Romans used flint flakes in the tribulum for threshing corn.

In the mines of North Cardiganshire stone hammers are said to have been found, but the writer has not been able to discover any record of the precise circumstances of this discovery, so that there is no satisfactory

evidence available as to their date. In the *Arch. Camb.* for 1856, p. 366, there is an account of a stone hatchet, or hammer, upwards of 7 lbs. in weight, which was found on the farm of Glanystwyth, near Aberystwyth, and exhibited by Mr. T. O. Morgan, of Aberystwyth, at the Welshpool meeting of the Association. At the Machynlleth meeting of 1866 (*Ibid.*, p. 544), there were exhibited by Mr. T. O. Morgan, in addition to the afore-mentioned stone hammer, a stone and hammer from the Blaendyffryn mine, together with three other stone hammers found in the same mine in the same year. In the absence of precise information, it is difficult to say whether the stone hammers in question were hammers of the Stone Age that had fallen into the mines, or the stone tools of a later period that were used in mining.

Man of the less advanced Stone Age, if he had penetrated into Cardiganshire, probably lived under conditions not unlike those revealed by the caves of Pembrokeshire and Gower, except in so far as the conditions of life inland would differ from those on the sea-shore. In later Neolithic times he grew corn and such plants as flax and hemp, which provided him with garments other than skins. He had learnt to make pottery and to build habitations. At times, for safety, he built his dwellings in the shallow water of lakes and rivers; and there may, at one time, have been such pile-dwellings on the brink of Cors Fochno and Cors Goch Glan Teifi, as well as on the banks of such rivers as the Teifi, the Ystwyth, and the Rheidol. In that later period he no longer held his stone weapons with the unaided hand, but had learned in various ways to fit them into handles. For some purposes, though not for others (such as knives, scrapers and arrow-heads), he generally polished the stones which he used. He seems to have had no spade, but he used a tool like an axe for breaking clods. In forming pictures of the life of man under conditions less advanced than our own, very valuable light has been given us by ethnography;

and it is most instructive to observe, how, in the life of man, like necessities give rise, as a rule, to like inventions, if the capacity for invention be present. After the lapse of a certain period of time, a natural equilibrium arises between man and his surroundings.

The duration of the prevalence of the Stone Age type of civilization in Britain has given rise to much discussion. In this country and for Scandinavia, the Bronze Age began about 1500 B.C. It has to be borne in mind, however, that the advance of civilization was far from homogeneous in ancient times, as at the present day, and economic conditions made themselves felt then as now. The advance in the use of metal varied very greatly in its rapidity in different districts. Distance from metallurgical centres, and the nearness or remoteness of trade routes, made a great difference in early times; and even for primitive man the distinction between wealth and poverty was a very real one. Nor was it in the spread of material civilization alone that differences arose: they might also show themselves in the extension of such a custom, for example, as the burning of the dead. In Yorkshire and Westmoreland we find in the Bronze Age clear indications of an elaborate system of cremation, whereas in Wiltshire and Gloucestershire the burials were unburnt.

When we come to the Bronze Age we find much clearer traces of early man in Cardiganshire. The sequence of stages in the civilization of the Bronze Age has been patiently studied by numerous archaeologists; and those who wish to find a succinct account of them, and the lines upon which they have been studied, cannot do better than consult Mr. C. H. Read's Catalogue to the bronze objects in the Prehistoric Room of the British Museum. For the Bronze Age a system of chronology, relative and absolute, has been worked out with a fair degree of accuracy, and various zones of this type of culture in Europe and in Asia have been mapped out. In this work of bringing system and arrangement into the discoveries of the Bronze

Age, a very important part has been played by the close study of apparently trifling objects, such as potsherds, pins, and the like, owing to the light which they throw on local manufacturing centres and trade-routes. Sometimes these "finds" are associated with coins of known or easily ascertainable date, and thus materials are found for establishing chronological starting-points. The greatest possible stress was laid on these methods by such an archæologist as General Pitt-Rivers, and admirably exemplified in his researches.

Viewed temporally, the following is a classification of the chief stages of Bronze Age civilization, as given by Sir John Evans :—

1. The period of the barrows : markedly primitive forms.

2. The period of the flanged celt and stanged spear-heads, as exemplified in the Arreton Down "finds."

3. The period of which the bronze hoards containing swords and socketed celts are the most conspicuous features.

To this last period, Sir John Evans is inclined to assign four or five centuries. The Barrow Period he would regard as ending about 900 B.C. ; while cremation, he thinks, was introduced not long before 1000 B.C. Regarded topographically, the Bronze civilization divides itself into the following zones, given by Mr. Read in the aforementioned Catalogue :—

1. That of Western Europe.

2. That of Scandinavia and North Germany.

3. That of the Lake Dwellings of Central Europe.

4. That of Italy, the Balkan Peninsula, and the Danube Valley, a zone in close conjunction with the South-Eastern Mediterranean.

5. That of the islands of the Ægean, Asia Minor, Egypt, and the Nearer East.

6. That of South Russia, the Ural Mountains, the Altai Range, and the western frontiers of China.

Some zones of Bronze civilization reached a higher standard of culture than others ; and it should be noted



that in some districts the early introduction of iron checked the more ornate elaboration of bronze objects. Scandinavia and Eastern Hungary—which lay off the trade-routes in iron—reached in this respect a very remarkable level of development, in striking contrast to such districts as the South of France and Upper Austria, which were on the lines of the iron trade-routes.

In dealing with the Bronze Age, special attention is now being directed by archaeologists to the transition periods between it and the Stone Age on the one hand, and the Iron Age on the other. Certain practices, such as cremation, to which reference has already been made, were adopted in Britain, with varying completeness in different districts. On the absence of uniformity in different districts of Britain, together with the variation in the use of the cinerary urn, Mr. Read's Catalogue may be consulted with advantage. We learn from it the following points of interest:—

1. That in Derbyshire, Staffordshire, and Yorkshire, the unburnt burials slightly preponderated; but that in Cleveland (the extreme North-East district of Yorkshire) the method was that of cremation.

2. That in Wiltshire and Dorsetshire the unburnt burials were less than a quarter of the total number explored.

3. That cremation was the more common method in Cornwall; but that in Denbigh, Merioneth, and Carnarvon, it appears to have been universal.

4. That in Northumberland the proportion of burnt to unburnt bodies was two to one.

5. That the practice of depositing the remains in cinerary urns varied in different districts. In Wiltshire, for example, a quarter of the cremated bodies were deposited in cinerary urns; while in Dorsetshire the proportions were almost exactly the reverse, or as three to one.

6. That in Cleveland the burnt bones were collected in urns in thirty-two cases out of fifty. That urns were

employed much less often in the Yorkshire Wolds than in other parts of England ; but that, where employed, no rule can be formulated as to their upright or inverted position in the barrow.

It is a mistake to suppose that Bronze Age burials always contain bronze articles. Many burials contain no articles at all. Of those which contain bronze objects, many graves contain only such objects as buttons and pins. It is but natural to find that the metal is most frequent in the parts most accessible from the Continent. In Wiltshire, Mr. Read points out that a fifth of the burials contain bronze implements—weapons or ornaments ; whereas only a tenth contained stone objects. In another county—Derbyshire—however, the burials containing stone implements were nearly twice as frequent as those containing articles of bronze. On the Yorkshire Wolds, again, only about four per cent. of the burials contained articles of metal of any kind, while seventeen per cent. contained implements of stone. All these indications tend to show that the supply of bronze was earlier and more accessible for the tribes of the South of Britain than for those of the North. In the barrows, the proportions of the types of bronze weapons that have been found is very small, and seem to be confined to the plain axe or celt, the knife-dagger, the awl, and the drill.

All these discoveries point to the fact that the barrow type of burial belonged to the period before bronze had spread into general use. In the Barrow Period, metal seems to have been scarce, and to have been usually manufactured into the smaller articles. When the characteristic groups of objects of the fully-developed Bronze Age have been discovered together, as in the important “find” of the Heathery Burn Cave, Durham, the plain celt or dagger of the period of the barrows is not found, having, to all appearance passed out of use altogether.

All indications point to the conclusion that the population of Britain in the Bronze Age was very

mixed, both dolichocephalic and brachycephalic skulls being very frequent. The chief types are a dolichocephalic variety, with an average height of 5 ft. 5½ ins., and a much robuster brachycephalic type of 5 ft. 8¼ ins. How far the beginning of the Bronze Period was independent of the invasion of the island is a difficult matter to decide.

After these preliminary considerations regarding the Bronze Age generally, we turn now to the recorded remains of Cardiganshire. To these an addition has been recently made by the discovery of a Bronze Age interment near Wstrws. The first record of a “find” of the Bronze Period in Cardiganshire given in the *Arch. Camb.* is in the volume for 1850, where we are told that in November, 1840, an earthen vase and burnt remains were found in the centre of a tumulus on the farm of Pyllau Isaf, in the parish of Llanilar, six miles from Aberystwyth. The vessel was broken when an attempt was made to raise it. Mr. T. O. Morgan, who gave the account, stated further, “the fragments have been put together, and are in the possession of an archæological friend here.” The reconstructed vessel was exhibited by Mr. T. O. Morgan at the Welshpool Meeting of 1856. At this exhibition Mr. Morgan also showed two cinerary urns—a large one and a small one—found together on the farm of Pwll Isa, in Llanilar parish. In the *Arch. Camb.* for 1851, p. 164, there is a letter from Mr. T. O. Morgan, giving an account of the discovery of a sepulchral urn, or vase, on the farm of Penyberth, five miles north of Aberystwyth, in the parish of Llanbadarnfawr, on Tuesday, February 11th, 1851. The account was given to Mr. Morgan by Mr. Claridge, the tenant, and it is here given in Mr. Morgan’s own words:—“In the centre of a level field, on the above-mentioned farm, near the village of Penrhyn Coch, was a space occupied from time immemorial by a carnedd, or heap of stones. The stony space was of circular form, 16 yards in diameter, and this spot was generally left untouched during ploughing. Many

of the best stones had been taken away at different times for building purposes ; and, Mr. Claridge being desirous of further clearing the spot on that day, had hauled off some loads, when a pitched paving was observed leading from the circumference towards the centre of the heap ; and, at the end of the pitched stones a flagstone was found, which sounded hollow under the crowbar : on carefully removing which an earthen urn was discovered in an inverted position, the open end or mouth being downwards, the receptacle in which the urn stood being pitched around. On raising the urn, it was found to contain human bones, which are still preserved. Amongst the bones was likewise found the pin of a brooch, of a metal like pinchbeck : it was proved not to be gold, from not withstanding the usual test. Underneath the urn black ashes were found, as if the process of cremation had taken place ; the bones, likewise, had been calcined by the same process. The urn being of clay, unburnt, apparently only dried and hardened in the sun and air, broke to pieces, though carefully handled ; but the fragments which remain show under the rim a diagonal chequer design, figured. It should be stated that Mr. Claridge's father, some years before, had found a similar urn in the same heap. From the "carnedd" being the burial-place of more than one individual, it is presumed to have been the resting-place of some chieftains of distinction in their day."

In 1859, according to an account in *Arch. Camb.* for that year, p. 328, three urns containing ashes were found in a small camp adjoining Castell Nadolig, near Cardigan ; and it is also stated that, in the same spot, there might be seen on the surface of the ground a considerable number of bones, which had undergone the action of fire. Funeral urns, it is also stated, had been found in the fields near Blaenporth.

According to an account in the *Arch. Camb.* for 1862, p. 215, there was also found a sepulchral urn in another tumulus in the same locality. In the absence of the



landowner, the workmen broke the urn in pieces in the hope of finding treasure. In the *Arch. Camb.* for 1865, p. 395, Mr. E. C. L. Fitzwilliams, of Tenby, gives an account of an interment discovered at Ffynnon Oer, Llandyfriog. The account is given in a letter dated April 12th, 1865. From this we learn that the grave lay north and south. The body was burnt *in situ*, and there was no external appearance of any tumulus. The floor was two feet or a little more below the surface of the ground. Some weeks afterwards, two other graves were found. In the *Arch. Camb.* for 1867, p. 284, Mr. Graham Williams states that a cairn was removed when the turnpike-road was made at Penygarn, near Aberystwyth. It contained a number of unburnt bones, which were removed to Llanbadarn Churchyard. A smaller cairn, in a field called Cae Ruel, not far from Penygarn, was also found to contain unburnt bodies. In the *Arch. Camb.* for 1875, p. 415, a cinerary urn from Cardiganshire is said to have been exhibited at the Carmarthen meeting, but the place where it was found is not stated. Another important "find" is that known as the Abermeurig cup, described in the *Arch. Camb.* for 1879, p. 222, by the Rev. E. L. Barnwell. This object, which is of the "incense-cup" variety, was found in the time of the father of Mr. J. E. Rogers, of Abermeurig, on his property in a field near Talsarn. Concerning it, Mr. Barnwell says :—"It may have been turned on the wheel, but this is not quite certain. The material is fine-grained sand, of a yellowish colour. It especially resembles that found in a sepulchral urn near Bryn Seiont, Carnarvonshire, in the possession of the Rev. Wynn Williams, of Menaifron, in Anglesey. In form, however, it approaches the coffee-cup of modern times, while the other is more like a tea-cup. The dimensions are : height  $2\frac{1}{4}$  ins., in diameter, at mouth  $2\frac{3}{4}$  ins., and at base  $1\frac{3}{4}$  ins."

At the Welshpool meeting of 1856 there were exhibited a celt and palstave of unusual form, by Mr. T. O. Morgan, of Aberystwyth ; and also a celt and

palstave by Mr. T. Hughes, of Lluest Gwylm, Aberystwyth; but, unfortunately, nothing appears to be on record as to the place from which they came. Again, a little outside the Cardiganshire border, we have the important Glan Cych Bronze hoard described in the *Arch. Camb.* for 1864, p. 221, by the Rev. E. L. Barnwell. The nearness of this "find" to Cardiganshire incidentally throws light on the military civilization of the Teifi Valley, and some account of this important hoard may not be out of place here. In 1859, a few days after the Cardigan meeting of that year, a farmer, who was draining a bog at Hen Feddau, found a number of bronze weapons and broken fragments. These objects came into the possession of Walter D. Jones, Esq., M.D., of Glan Cych. He communicated a brief account of them to the *Arch. Camb.*, vol. vii, p. 313. Mr. Barnwell states that the exact spot where they were found was Pant-y-maen, near Henfeddau farm, exactly between two small earthworks of military character. Except for one article of copper, these articles are of a light yellow bronze; and Mr. Barnwell calls attention to the fact that they retained "that peculiar lustrous lacquer found especially on sword-blades." On none of the weapons were there any traces of ornament. Some of the ferrules still retained their oaken shafts. Some of the swords were twisted and bent, as well as broken. The following list of these weapons, given by Mr. Barnwell, may be of interest.

1. A leaf-shaped sword, in three pieces, having its extreme tip and lower portion of the handle broken off.

2. Three portions of a similar sword, but without any portion of the handle-plate.

3. The upper fragment of another sword.

4. The handle-plate of a sword; probably belonging to No. 2.

5. Four ferrules, two of them crushed in, and having their open ends broken. These retain their wooden shafts.

6. Sockets of five spear-heads, perfect at the lower but mutilated at the upper ends, four of them retaining the lower part of the shoulders of the blade.

7. One spear-head, having its tip broken off, but found with it.

8. One very short lance, or spear-head; perfect, except that the faces of the blade have been battered in.

9. A similar one, but the lower part of the socket is battered and partly broken.

10. Four heads of spears, or lances; one of them of copper, and two with straight and not curved edges.

11. The central portion of a large spear-head.

12. The tip of a scabbard; perfect.

13. Three small rings; perfect.

14. Various fragments of sockets, or spear- or lance-heads.

Mr. Barnwell calls attention to the differences between these and the weapons of the Guilsfield hoard in Powysland. It would be well if the articles of the two "finds" could be systematically compared in the light of modern knowledge of the Bronze Age. The conclusion to which Mr. Barnwell came regarding them, owing to their resemblance to Irish weapons, was that they were either "the relics of an Irish chief, who had attacked that part of Wales, or the property of a native Goidel resisting the assault of the invading Cymry." Their resemblance to Irish weapons may, however, be due to the fact that they were made on an ancient trade-route between Britain and Ireland through South Wales. In all questions of outward resemblance in implements or weapons, the lines of trade are of prime consideration.

In the *Arch. Camb.* for 1874, p. 13, the Rev. Hugh Prichard calls attention to the resemblance between a bronze weapon found on Pendinas Hill, near Aberystwyth, and one found in Anglesey, near the boundary between Cerrig Ceinwen and Llangristiolus. In the volume of the same *Journal* for 1879, p. 68, we are told that Mr. J. E. Rogers, of Abermeurig, exhibited at the Lampeter meeting a lance-head dug up near Abermeurig. At the same meeting, too, there was exhibited by the Rev. D. H. Davies, formerly of Cenarth, and now of Newcastle-Emlyn, a small bronze vessel, found in conjunction with some remains, believed to be Roman, at the Goginan lead mines. This little vessel gave rise

to considerable discussion, and the Rev. E. L. Barnwell suggested that it was used for holding unguent.

In the *Arch. Camb.* for 1891, p. 235, there is an account by Vice-Principal (now Dean) Davey, then of Lampeter, of the "find" by a man while digging of a yellow bronze dagger, in 1886, in the valley of a stream called Nant Clywedog Ganol, about three miles above Llanfairclydogau, Cardiganshire, and also of a spear-head found a week later by the same person. The dagger was found by a man digging peat in a bog, near a farm called "Roman Camp," and the road called Sarn Elen. The dagger was 8 ins. long,  $1\frac{1}{2}$  ins. broad at the hilt end,  $\frac{1}{8}$  ins. thick, and it weighed  $1\frac{1}{2}$  ounces. The edges were very much worn, and had been sharpened very much. The spear-head was found about two miles lower down the valley. This, like the dagger, was of light-coloured bronze. It was  $3\frac{4}{5}$  ins. in length, and weighed  $1\frac{2}{5}$  ounces. There were in it no traces of rivet-holes. This absence of rivets in the case of daggers appears to be an unusual feature.

In dealing with the Bronze Age remains, no mention has been made of the "camps" of the county, especially those of North Cardiganshire. These, if thoroughly excavated, might lead to some very important results; but without such complete excavation, carried out by expert excavators, it is very unsafe to base any archaeological or ethnological inferences upon them. General Pitt-Rivers—than whom no one was more competent to speak on this question—says, in one of his writings, that camps are very deceptive. The undoubted Bronze Age camps, which he himself excavated, were square or rectangular; and he gave it as his view that the people of the Bronze Age lived in this country, as in Italy, in enclosures of squarish shape and slight relief, probably strengthened by stockades on the banks. They were, he thinks, mainly a pastoral people; but it must be borne in mind that in making these statements, General Pitt-Rivers was referring strictly to the camps which he had himself excavated. He further remarks, with



respect to camps generally, that isolated encampments on the tops of hills were only places of refuge for local tribes in time of danger. The Belgæ, the Atrebates, the Dobunni, and the Durotriges of the South of England were, he says, in the hill-fort stage of fortification. The more advanced methods of defence, he also states, were by means of long lines of bank, entrenchment, and stockade. It is in this connection that he makes the remark, that continuous entrenchments are evidence of a higher civilisation defended against a lower, and that it is associated with open villages.

One of the most artistic and striking developments of European culture in the West during the later Bronze period and the Iron Age was that known as the Late-Celtic. Mr. Arthur Evans thinks that this type of culture was introduced into Britain by the Belgic Gauls, who, according to Cæsar, had settled in some parts of Britain. The same archæologist, too, finds links of connection between this type of culture in Britain and that found, for example, at Frasnes, in Belgium.

Whether we account for the striking prominence of Late-Celtic art in Britain by means of commerce or of invasion, or both, the fact remains that it testifies in pre-Roman times to the development not only of a considerable degree of material civilization, but also to the refinement of taste on lines very far removed from mere barbaric splendour. The beautiful curves of this form of ornamentation bear eloquent testimony to the artistic spirit of those who made and of those who admired them. It is only very gradually, and almost grudgingly, that the Celtic countries are receiving their due for their contributions to European civilization. It is to be hoped that a work like that of Mr. J. Romilly Allen on *Celtic Art* will do something to remind students of history and others of the truer view.

In the matter even of material civilization, it is interesting to note that the Romans themselves learned a great deal about horses and vehicles from the Gauls ;

as the Latin words of this type that are borrowed from Celtic show. Rome, indeed, owed much of her greatness to her power of borrowing judiciously from the civilizations of other races. She borrowed much from her nearest neighbours, the Greeks of Magna Græcia and the Etruscans ; but she did not shrink from borrowing even further afield.

Returning now to a consideration of the Late-Celtic Period, Mr. Arthur Evans has held that this type of culture was introduced into Britain by the Belgic Gauls, who, on the evidence of Cæsar, as well as on that of the British tribes, had settled in some parts of Britain. The same archæologist, too, finds evidence of relation between this phase of culture in Britain and that found, for instance, at Frasnès, in Belgium. A great deal of attention has been deservedly paid to this important phase of civilization in the pages of the *Arch. Camb.*, in the articles of the Editor and others. In Britain, the arrival of this form of culture appears to synchronise with the introduction of iron ; and in the explorations of Aylesford and Glastonbury important links of communication have been discovered between the Late-Celtic culture and that of La Tène. The writer has for several years been of opinion that Goidels and Brythons had long been settled in Britain before the later Brythonic wave of Belgic Gauls settled in the country, equipped with all the implements of a remarkable civilization. The taste for "Late-Celtic" objects spread rapidly along certain routes in Britain and Ireland, and clear traces of its influence have been discovered in Cardiganshire. It is to this period that Mr. J. Romilly Allen assigns the beautiful bronze shield stated, in the *Arch. Camb.* for 1896, p. 212, and in the Catalogue to the Bronze Antiquities of the British Museum, to have been found at Rhydygors, near Aberystwyth. I have made careful enquiries locally as to the place where this shield was found, but have entirely failed to obtain any information. The British Museum label says that it was found about

1804, in a peat-bog. Should any reader of the *Archæologia* be able to clear up the mystery, I shall be extremely grateful. This bronze shield is now one of the ornaments of the Prehistoric Room of the British Museum, where it is exhibited side by side with a similar shield from Moel Siabod, near Capel Curig, also found in a peat-bog. Neither of these shields has the characteristic curves of the Late-Celtic Period ; but, in his *Celtic Art*, p. 10, Mr. Romilly Allen mentions that among the typical arms found at La Tène is an oval shield of thin bronze plates, ornamented with bosses.<sup>1</sup> He also, in the same work (p. 82), classes Castell Nadolig, near Cardigan, with “Celtic *Oppida* and fortified villages.” In view of the Capel Curig shield from Carnarvonshire, it is of interest to recall the Late-Celtic bead of Treceiri, also placed by Mr. Allen in the same category as Castell Nadolig. In this connection, it is noteworthy that Sir John Evans, in the Supplement to his *Coins of the Ancient Britons*, p. 433, Plate A, No. 9, mentions an uninscribed British coin found at Penbryn, Cardiganshire. This is the coin mentioned in Meyrick’s *Cardiganshire* (1810, vol. ii, p. 179). Sir John Evans calls attention to its likeness to a coin found near Ixworth, Suffolk, in 1864 (see Gough’s *Camden*, vol. iii, Plate VIII, Fig. 12 ; Gibson’s *Camden*, p. 697, No. 21). Among the undoubtedly Late-Celtic objects found in Cardiganshire are the spoon-shaped articles of unknown use, now in the Oxford University Galleries (Ashmolean Collection). These were found at Castell Nadolig, near Penbryn, in 1829, and were presented by the Rev. Henry Jenkins, of Magdalen College, Oxford, to the Ashmolean Museum, in 1836. These and similar spoon-shaped articles found elsewhere in Britain and Ireland, have been very fully discussed—but with no very

<sup>1</sup> Mr. Romilly Allen does not include the “Rhydygors” and “Capel Curig” shields among Late-Celtic shields in his *Celtic Art* ; and Mr. C. H. Read assigns them to a late period in the Bronze Age. As he points out, the difficulty is, that no objects have been found along with them that help to fix their date.

decisive result—in the *Arch. Camb.* for 1862, 1864, 1870, and 1871. The account of them in the *Arch. Camb.* for 1862, pp. 208-219, is from the pen of the late Rev. E. L. Barnwell, and similarly that given in the *Arch. Camb.* for 1864, p. 57. His suggestion is that they were Christian, and used for sacramental purposes; but he calls attention at the same time to the difficulty caused by the character of the material and of the ornamentation. The paper of 1870, p. 199, is a reprint of an article entitled “Notices of Certain Bronze Relics of a Peculiar Type, assigned to the Late-Celtic Period,” by Mr. Albert Way.

This article is a valuable discussion of various phases of Late-Celtic art. Of the spoon-shaped articles in question, Mr. Way expresses his view that they were probably not more ancient than the introduction of coinage into Britain—from 200-100 B.C.—and not much later than the close of the first century after Christ, when the Roman dominion in this country was firmly established. The cruciform markings on these “spoons,” he thinks, were not necessarily associated with Christian symbols. Among the uses suggested for these spoons is that of chrism, a view advocated by Canon Rock, the author of “The Church of our Fathers,” in an article reprinted in the *Arch. Camb.* for 1871, p. 1, from the *Journal* of the Archæological Institute. For a further account of these “spoons,” and the localities where they are found, see Allen’s *Celtic Art*, pp. 120, 121.

A glass bead, probably Late-Celtic, found at Llandyssul, was exhibited at the Lampeter meeting of 1879 by Mr. Fulford; and the Ven. Archdeacon Thomas, F.S.A., President of the Cambrian Archæological Association, in his article in the *Arch. Camb.* for 1879, on the “Prehistoric and other Remains in Cynwil Gaio,” also mentions one which was found at Caio. In the Late-Celtic grave called the Queen’s Barrow, in Yorkshire, one hundred glass beads were found, and in a barrow in the parish of Cowlam, seventy of a blue colour. In this connection it may be stated that the “finds” at



Aylesford, through the association of bronze objects of Italo-Greek manufacture of the second century B.C. with Late-Celtic burials, clearly indicate the existence of a much closer trade connection between Britain and the South of Europe than was at one time thought. In his *Celtic Art*, p. 125, Mr. Allen points out that, so far as available evidence goes, it tends to show that glass was used by the Late-Celtic people only for the manufacture of personal ornaments, chiefly in the form of beads for necklaces. On p. 141 of the same work, it is stated that these beads were made by twisting together fine rods of different-coloured glass, and then bending the composite rod into loops round a mandril, so as to form the bead.

Another striking form of Late-Celtic art represented in the antiquities of Cardiganshire is a portion of a bronze collar, with characteristic Late-Celtic ornamentation, found in 1896 at Llandyssul by a ploughman. This was presented by the tenant of the farm to a visitor, and is now in the Bristol Museum, side by side with the beautiful bronze collar found in 1837 at Wraxhall, in Somersetshire (see *Arch. Camb.*, 1901, p. 83). For a further account of these and similar collars, see Allen's *Celtic Art*, pp. 111, 112. The date of a collar found in the Isle of Portland (now in the British Museum) is fixed approximately by its association with a dish of Samian ware.

It does not enter into the scope of this Paper to consider the state of Cardiganshire in Romano-British times, but there are abundant indications that the mines of North Cardiganshire, for example, were worked, and this doubtless had its effect on the state of trade and on the population. The Teifi Valley, too, probably lay on one of the trade-routes between South Wales and Ireland, as it had doubtless lain in earlier times. It is to be hoped that any "finds" that are made will be promptly reported to a member of the Association, so that the precise circumstances may be ascertained immediately after the discovery. Every care, too,

should be taken to see that objects when found are examined as soon as possible by competent observers, so that no indication of their age shall be overlooked or destroyed. The "finds" already discovered in Cardiganshire show that its antiquities deserve the most thorough consideration.

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#### ADDITIONAL NOTE.

I had hoped to incorporate in my Paper the results of anthropometrical investigations into the physical types of Cardiganshire, chiefly made by two of my colleagues, Messrs. H. J. Fleure, D.Sc., and T. C. James, M.A.; but they, with myself, are of opinion that the number of measurements so far made are not adequate to establish any satisfactory generalisations. In course of time, we hope to have the results of a large number of measurements. The records taken are carefully kept and tabulated. Of the sixty-five Cardiganshire measurements taken so far, it may be noted that the lowest cranial index is 72.75, and the highest 83.25. When a large and adequate number of measurements have been taken, I hope to communicate the results later.

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## THE LLANDECWYN INSCRIBED STONE.

BY PROFESSOR E. ANWYL, M.A.

THE Llandecwyn Inscribed Stone has been already described in the pages of the *Archæologia Cambrensis* by Mr. C. E. Breese, of Portmadoc. At the Shrewsbury meeting of the Society he was kind enough to call my attention to it, and I promised to try to go over to see it. In September last, he and Mrs. Breese were so good as to meet me at Talsarnau station, and we walked over to Llandecwyn Vicarage, where we were permitted, by the courtesy of the Rev. D. T. Hughes, B.A., to inspect the stone. Hearing of our proposed visit, Mr. R. Jones-Morris, J.P., of Ty Cerrig, met us, and materially contributed by his hospitality to the pleasure of the excursion. Mr. Breese gave me an excellent photograph of the stone; and, in November, I was again enabled to examine it at Llandecwyn. On the latter occasion, in the absence of the Vicar, we were well received by the Rev. Robert Jones, B.A., at the Vicarage, and treated with much kindness.

The Llandecwyn inscription is in predominantly minuscule characters, and may perhaps belong to the eighth or ninth century A.D. My interpretation of it is as follows:—

(Crux [represented by the figure of a cross] Scti [= Sancti, or possibly Sacti] Tetquini [= Tecwyn] Pri [= Presbyteri, or, as then often written in Welsh, Prebiteri] (h)(o)n(o)ri [the omitted o's are represented by two horizontal strokes of contraction] Dei claris(im)i [the superlative with one 's' occurs on Welsh inscriptions] 7 [an abbreviation for -que] Dei s(e) rvi Heli diaco(n)i [the omitted 'n' is indicated by a stroke of contraction over the word] me fecit [the 'fe' is represented by a ligature, and the upper stroke of the F was intended to cross the 't,' but was not prolonged far enough; a. b. c. d. e. f. (in minuscule characters.)

The translation is as follows:—

(The Cross) of St. Tecwyn, presbyter ; to the honour of God and the most illustrious servant of God, Heli, deacon made me.

The formula 'me fecit,' which occurs on this stone, occurs also on two inscriptions given by Hübner in his *Inscriptiones Britanniae Christianae* (Nos. 33 and 179 respectively), in both cases in conjunction with a design, as here. No. 33 is an inscription at Patrishow, near Crickhowell (Menhir me fecit in tempore Genillin); while No. 179 is an inscription on a sun-dial at Old Byland, near Helmesley, in the North Riding of Yorkshire.

As to the writing of the inscription, Mr. Breese has called my attention to the curious variation in the size and form of 'd', and to the form of the 'a' in diaconi. It may be noted that an 'a' of a similar type is to be found in Hübner's work, in the following inscriptions : 6, 15, 26, 35, 175, 179, 180, 205. An 'e' of the form '€' is found in the same work on inscriptions 27, 28, 64, 69, 154, 197, 198, 199. We find also 'h' in the form in which it occurs in 'Heli' on inscriptions 6, 26, 29, 35, 52, 64, 71, 77, 108, 112, 197, 199, 230, 233. The 'c' of 'Scti' seems to be written as a small curve beneath the 't,' but the 'i' may perhaps be only the cross-stroke of the 't.'

The inscription shows the use of a horizontal 'i' in the following places : (1) Above tetquin, being the final 'i' of the genitive. (2) Above the 'e' of the first Dei. (3) Above the 'v' of s(e)rvi. In the second Dei the middle stroke of the '€' is prolonged to do duty for 'i', while the final 'i' of 'Heli' is attached as a short stroke to the 'd' of 'diaco(n)i.' The 'i' of the contraction 'pri' (for presbyteri) occurs as a slanting stroke beneath the upright stroke of the 'p,' while the 'i' of (o)n(ori) occurs as a short stroke attached to the 'r.' On the inscriptions given by Hübner, horizontal 'i' is nearly always found at the end of a word or a line.

A noticeable feature of this inscription is the fact that, in addition to the main cross, there is a small



cross at each end of the second line, at the beginning of the third line, and at the beginning and end of the letters of the alphabet. The greater part of the main cross forms the diagonals of a rough rhombus, in whose upper triangles two small circles are found. The Rev. Robert Jones, B.A., who was present when we visited the stone in November, ingeniously suggested that the design was meant to represent a flat-fish, as well as a cross, and that the two circles were meant to represent the two eyes. If the design was meant to represent the familiar Christian symbol of a fish, it will prove a unique instance of the kind on an inscription in Britain, unless such a symbol has been discovered since 1876, when Hübner published his work, for in that he says: ‘Reliqua symbola (in addition to the symbol of a cross) in aliarum regionum titulis christianis obvia, palmæ aves pisces similia, in titulis Britannicis prorsus deficiunt. Itaque illud tantum ex signorum illorum observatione perspicuum est, abesse ea a vetustioribus titulis Britannicis christianis. Unde si aliis indiciis nullis christianos eos esse constaret, incertissimo sane opinio illa niteretur fundamento.”

Among the other points of interest in the inscription is the abbreviation ‘Pri’ for ‘presbyteri,’ as compared with PĒR of the Cefn Amwlch stone (Hübner, 145), PĒB of the Wearmouth stone, now at Durham (*ibid.*, 197), PĒSB of the Gors stone, now at Cefn Amwlch (*ibid.*, 144), (PR)SĒB, on a stone from Ripon, now in the York Museum (*ibid.*, 178). The word ‘presbyter’ in Wales came to be pronounced as ‘prifder,’ or ‘pryfder’ (from a form ‘prebiter’), from which an Irish form, ‘cruimther,’ was made, apparently by a mistaken idea that ‘pryfder’ was a derivative of ‘pryf’—a worm (Irish, cruim). The form ‘prifder’ occurs in the *Book of Taliessin*, poem VIII, line 8, where the poet says, in reference to the metamorphoses of Gwion: ‘Bum llyfyr ym prifder’ (I have been a book for my presbyter). According to Schuchardt, it occurs in Latin as ‘previter,’ ‘prebeteri’ (gen.) in 445 A.D., and as ‘prebiter’ in 517 A.D. Professor

Loth gives this form as the origin of the old French 'provoire.'

In the abbreviated form, 'cl(a)ris,' for 'claris(s)imi,' the 's' is written horizontally. Had the word been written in full, it would probably have had a single 's,' as in the words 'opinatisimus' and 'sapiientisimus' on the Cadvan stone (Hübner, 149), and 'pientisimus' on the Paulinus stone of Dolau Cothy (*ibid.*, 82). The name 'Heli' is merely a variant for 'Eli,' a name found in the *Book of Llan Dáv*. The unmistakable use of the genitive 'diaco(n)i' as a nominative is valuable, as throwing light on the interpretation of other inscriptions, such as 'Turpilli ic iacit' on the Glanus bilingual stone, and 'Latini ic iacit filius Magari' on the Worthyvale stone in Cornwall (Hübner, 17), where the natural construction is to treat 'Turpilli' and 'Latini' as nominatives. The degeneration of inflectional endings in late colloquial Latin led to great confusion of case-endings, and of this confusion there is abundant evidence on late Latin inscriptions everywhere.

With regard to the letters of the alphabet from 'a' to 'f,' Mr. Breese has sent me a quotation from a lecture by Dr. Kuno Meyer ("Lecture on Celtic Churches of Britain and Ireland," October, 1902, Lecture IV), which reads as follows: "But the most remarkable inscription is that on a tombstone at Kilmalkedar, not far from Gellernus, on which an alphabet, or abecedarium, of Continental Roman letters is incised. It was the practice of the first teachers of Christianity in Ireland to furnish their disciples with such an abecedarium, as a first step towards their acquiring the arts of reading and writing." In the present case, however, the letters may have been put in, not from any didactic purpose, but only to fill the space.

In conclusion, I desire to express my cordial thanks to Mr. Breese for the keen and intelligent interest which he has taken in this inscription, and for the promptness and perseverance with which he has taken steps to secure its preservation and its interpretation.

THE  
RELIGIOUS AND SOCIAL LIFE OF FORMER  
DAYS IN THE VALE OF CLWYD  
AS  
ILLUSTRATED BY THE PARISH RECORDS.<sup>1</sup>

BY THE REV. J. FISHER, B.D.

IN the old oak chests of our parish churches are preserved records which, with a little patience, could be made to tell a most interesting tale of the life and doings of every parish during the period they cover. They are unique, authentic records, indispensable to anyone writing the history of a parish or district, and as time goes on their value will become all the more recognised. They usually comprise the Registers of Baptisms, Marriages, and Burials, Banns Books, Churchwardens' Accounts, Vestry Minute Books, terriers, indentures, brief receipts, burial affidavits, and, occasionally, other records. By the courtesy of my clerical brethren I have, since I came into the Vale of Clwyd, had opportunities of going through the records of a good many parishes in the district, and the information, particularly the extracts, which I shall lay before you are "selections" from the mass of matter which the years have accumulated.

These records cover roughly three centuries, during which period time has wrought many changes; but they are specially valuable for the two earlier centuries. Those were not days of high pressure. The railway, the motor, the telegraph, the telephone, and all the

<sup>1</sup> This Paper was read, with some omissions, before the Denbigh Literary and Social Society, on February 2, 1906, and is printed here in deference to the expressed wish of several members of the Cambrian Archæological Association. It stands as originally written, with the exception of a few verbal alterations.—J. F.

other inventions we call by Greek and Latin names were unheard of. The schoolmaster was, in a sense, abroad, but there was no liveried attendance officer. Some of his scholars could just get over their Horn Book, and so, like Thomas Bartley, they got a "Crap ar y llythrenne a dim chwaneg"; whilst his more fortunate and persevering pupils got through their "Reading Made Easy," or Vyse, into the New Testament. Those days could not boast of a halfpenny Daily, racy and sensational, and so our forebears had to be satisfied with their annual Almanac, which first appeared in 1680, and, by the variety of its contents, served the purpose of the magazine, and even the newspaper, of to-day. They had their markets, their fairs, their Gwyliau Mabsantau, and their occasional gala-days and functions to attend, and they seem to have made the most of them. The Denbigh and Ruthin markets and fairs were celebrated. The Ruthin corn market was important enough to have a dry measure of its own, called "Hôb Rhuthyn," which I have found mentioned under 1552 and 1587.

We to-day, with our increased means of locomotion, our cheap excursions, our rush, and our excitement, would think all this very "tame;" that life must have been very dull and uninteresting for those poor people penned up in our hillside parishes—

"Dim i'm weled  
Ond mwg, a mawn, a mynydd;  
Dim i'w glywed  
Ond gwynt, a chlec, a chelwydd."

But people's needs and requirements were not so numerous and various then as now, and we may well believe that they were every whit as contented and happy as we are, to say the least. "Cyfoethog pob boddlon."

But I must cut my preamble short.



## PARISH CHÆST.

The parish chest, the receptacle for the registers and records of the parish and valuables belonging to the Church, is a venerable piece of furniture, to be found in most of our older parish churches. It is the chest ordered by the 70th Canon of 1603—"and for the safe keeping of the said book (the register) the Church Wardens shall provide one sure coffer, with three locks and keys, whereof the one to remain with the minister, and the other two with the Church Wardens, severally." This Canon was a natural sequence to the injunction of 1538, enjoining the due keeping of parish registers: but Grindal had already, for the province of York in 1571, and for that of Canterbury in 1576, demanded "that the Church Wardens in every parish shall provide a sure coffer with two locks and keys for keeping the register book." And, moreover, there are still existing several good examples of "hutches," or chests, which date back from the thirteenth century, or even earlier. They are quite rough coffers hollowed out of a single log of wood, with a massive lid. Cyff Beuno at Clynnog and Cyff Eilian at Llaneilian may be mentioned as examples. Llangynhafal in 1678 paid £1 "for the Chest to the Church," and in 1736-7, 10*d.* "for making three keys to the Church Chest."

## PARISH REGISTERS.

Parish Registers were unknown in this country until the reign of Henry VIII, when the duty of keeping them was imposed on the parochial clergy by an injunction published by Thomas Cromwell, the Vicar-General, in 1538. But the monasteries had kept registers of their own previous to this, and Cromwell, as Visitor-General, must have known of them. There are not very many registers to-day which date back to 1538. We have one parish in this Diocese whose registers begin with that year—that of Gwaenysgor;

but there is a fair number of parishes in the Diocese with registers of the second half of the sixteenth century. The registers are invaluable as genealogical records in connection with the rights of property and the assumption of titles. Lord Chief Justice Best said that "all the property in this country, or a large part of it, depended on registers." The present statutory registers are a mere dry record of dates and names, but many an old register is a "*Chronicon Mirabile*," illustrating local history and social life. Since the Civil Registration Act of 1836 the registers have lost much of their importance, but previous to that date they are every year becoming of greater value as national records. The 70th Canon of 1603 not only ordered "one parchment book" to be procured to make the three kinds of entries in, but also that a true copy of all the entries should be transmitted annually at Lady Day for preservation in the episcopal archives, so that any defects in the original registers may often be remedied. The earlier registers are in Latin, which was then the universal language of the Church and the Law, as well as of scholars. During the Civil War and the Commonwealth the registers shared in the general confusion, and in many of them little or nothing is then entered. During that period there are great gaps in the registers of—for instance—Ruthin and Llanfwrog. A good many parish registers only begin after the Commonwealth, the older portions having been then lost. Generally, such entries of the Commonwealth as the registers contain are very few, and are in English; but the universal change to English did not come about until the first quarter of the eighteenth century.

#### PERSONAL NAMES.

It is very interesting to run one's eye through an early Welsh register simply to watch the gradual development of our present personal name system. At first it is all "ap" (son) and "verch," "vz," "uch," or

“ach” (daughter). “Ap” or “ab” is still affected by our bardic friends especially, but “uch” or “ach” is only known to us through certain historic names, such as “Marged uch Ifan,” the Welsh “strong woman” of Llanberis, who lived in the eighteenth century and died at the age of 102, and Lewis Morris’ “Mallt ach Owen.” By 1650 there is a very perceptible dropping of the “ap.” The following may be taken as examples of the seventeenth century from the St. Asaph registers:—“John ap John ap John Griffith of Gwick-waire” (1602), “John Pugh Shion ap Harry” (1656), and “Ffoulk Piers Probert Morys” (1663). But better light upon our name-system as a whole, for the middle of that century, would be an extract from “The Legend of Captaine Jones,” published in 1656, a very amusing burlesque by Dr. David Lloyd, Warden of Ruthin, and afterwards Dean of St. Asaph. Captain Jones, being requested by the English Government to “reduce Tyrone,” the Irish rebel, chose the following among others to accompany him. (I should preface the list with the remark that “Dap” was an occasional contraction for “Dafydd ap.”)

“But all respects put by, h’inlisteth ten  
Of his old gang, all hard bred mountain-men,  
For his Life-guard, Thomas Da Price a Pew,  
Jenkin Da Prichard, Evan David Hugh,  
John ap John Jenkin, Richard John dap Reese,  
And Tom Dee Bacgh, a fierce rat at green cheese,  
Llewelling Reese ap David, Watkin Jenkin,  
With Howell Reese ap Robert, and young Philkin.”

It has been said that in the reign of George I not one grown-up person in two hundred amongst the aristocracy, and not one in a thousand of the general population, had more than one name. That being so we could readily produce ample “documentary evidence” to prove Taffy’s older and nobler “gentility.”

To form surnames “ap” or “ab” became a useful prefix. For instance, Ap Hywel became Powell, and in the same way we got our Bowen, Beynon, Bithel, Prichard, Parry (also Penry), and a good many more.

Practically speaking, there is but one class of surnames among us, namely, those called patronymics, which are derived from the father's Christian or Baptismal name, and are for the most part Biblical and Norman. These are the great majority. A small number is derived from certain personal characteristics, such as Wynn, Lloyd, Gough, Gethin, Vaughan, Gam, etc.; and there is a sprinkling derived from place-names, found more especially in North Wales, such as Mostyn, Conway, Nanney, Pennant, Glynne, Blaeney, Kyffin, Yale, Maysmore, etc.

I may observe that the so-called typical Welshman, John Jones, is conspicuously absent from the registers until comparatively late. The further back we go the less and less we see of him—in fact, in the earlier registers we do not meet with him at all. John Jones is a latter-day hybrid, neither Welsh nor English. He was just born in the seventeenth century, but did not reach maturity much before the end of the eighteenth. John is, of course, English, and Jones, we must suppose, is Welsh for English Johnson. He is the Ivan Ivanovitch of the Russians, and identically the same person as our other friend Evan Evans, only that there is much more of the Welshman about him under that guise.

The following personal names from the Ruthin registers, which begin in 1592, may interest you as borne by persons there in the seventeenth century. Male names—Rhydderch, Gwalchmai, Rheinallt, Emmanuel, Bevis, and Peregrine; and there was a labourer distinguished by the grand name of “Ffardinnando Jones” (1655). Female names—Dyddgu, Morfydd, Mallt, Gwenhwyfar, Marred, Marsley, Dority, Arbella, Sabella, and Dulcibella. A few were called after Christian virtues—Faith, Charity, Patience, and Grace, but none after the type of the celebrated “Praise-God Barbone,” and we should certainly look in vain for either Lily, Rose, or Daisy.



## OCCUPATIONS.

The registers give us the best possible idea what the occupations of the inhabitants were at certain periods. I give a few as instances from the Ruthin registers during the seventeenth century and first quarter of the eighteenth, and a list, practically identical, could no doubt be made from the Denbigh books. Some of them represent now "lapsed industries," or are unfamiliar to us locally or by name. The following among others might be mentioned—flax-dresser, felt-maker (*ffeltiwr*), card-maker, glover, dyer, fuller (*panwr*), friezer, mantua-maker, cooper, smelter, tallow-chandler, corvicer, skinner, white-smith, drover, *pibydd*, tobacco-cutter, and "barbour-chirurgeion." As regards the last-named, I would remind you that barbers were, in days gone by, our surgeons, and they did all the blood-letting which was then supposed to do people so much good. The barber's pole of to-day, with its two painted spiral ribbons, simply represents the official staff of the old "barber-surgeons." They had also at Ruthin a person or persons called "scriba," "amanuensis," and "writing master," and more than one "dancing master" is mentioned. At Llandyrnog they had a "halenwr" in 1698, and a "telynwraig" in 1798.

## TAXED REGISTERS.

The Parliament of William III made a novel use of the Parish Registers to replenish the exhausted Exchequer by passing, in 1694, "An Act for granting to His Majesty certain rates and duties upon Marriages, Births, and Burials, and upon Bachelors and Widowers, for the term of five years, for carrying on the war against France with vigour." A graduated scale of duties was imposed—upon the marriage of every person, 2s. 6d.; upon the marriage of a Duke, £50; upon the birth of every child, 2s.; upon the birth of the eldest son of a Duke, £30; upon the burial of

every person, 4s. ; and upon bachelors and widowers, yearly, 1s. each. The tax-collectors were allowed to have free access to the registers, and the penalty of £100 was imposed upon the clergyman for every case of neglect in making the proper entries. This Act caused a great deal of friction and discontent, and every means was adopted to avoid it. Payment of the duties was entered in the Registers or the Wardens' Accounts. The Clocaenog Wardens in 1696, "p<sup>d</sup> his ma<sup>tie</sup> Collectors for y<sup>e</sup> Burials" of three paupers, 12s. At Llanfwrog in 1702, and some years later, to meet the case of paupers, they allocated part of the rate "towards y<sup>e</sup> Buriall Tax." In the St. Asaph Registers, against a marriage entry in 1700, is written, "Kings duties paid, 2s. 6d.," but at the end of four entries in 1701, "noe duties paid." I have not come across any payment after 1705. The duties paid under this Act form the subject of a ballad printed in "Blodeugerdd Cymru" (1759), in which the two following verses occur :—

"Fe ranwyd Treth eleni erioed ni ordeiniodd Duw,  
Treth am gladdu'r meirw, a Threth am eni'r byw ;  
A Threth am ddw'r yr afon, a Threth am oleu'r dydd,  
A Threth am fyn'd i'r cwlwm, a Threth am fod yn rhydd !

"A chwedi geni'r plentyn, yn fethiant ac yn wan,  
Mae deu-swllt wedi selio i'w talu yn y man !  
A phedwar swllt am gladdu, aeth hyny'n arian mawr,  
Y Gwyr a'r Gwragedd mwynion, a rowch chwi'r chwareu i  
lawr ?"

In 1783 the Stamp Act was passed, which imposed a duty of 3d. upon every entry in the parish registers. These sums were received by the clergy, who periodically paid them into the hands of the collectors. This obnoxious Act, which pressed lightly on the rich but heavily on the poor, was repealed in 1794. The Registers reveal its unpopularity. Twm o'r Nant, Ellis y Cowper, John Thomas (Pentrevoelas), and Jonathan Hughes, satirised it in biting verse. They called it "Y Dreth Fedydd."

## BAPTISM.

During the latter part of the seventeenth century, and throughout the eighteenth, the date of the birth, as well as the baptism, of a child was commonly entered in the registers, which enables us to see the age at which it was baptised. Baptism then was administered very soon after birth, occasionally on the very day the child was born, frequently on the second day, and generally within the week. From "Y Cwtta Cyfarwydd," the Chronicle of Peter Roberts, the notary-public of St. Asaph, for 1607-1646 (edited by Archdeacon Thomas), we learn that the same custom prevailed in the early part of the seventeenth century; a child born in the morning was not infrequently christened in the afternoon, and very commonly on the next day. What the Rubric states is, not later than "the first or second Sunday next after the birth, or other Holy Day falling between." We gather, however, from the Episcopal Charges of the eighteenth century that a large proportion of the baptisms were then administered privately. The entries look a little strange as they occur in some registers—baptism first, birth next—reminding one of the phrase, "bred and born."

## MARRIAGE.

Down to the passing of Lord Hardwicke's Marriage Act in 1753 a clergyman could marry a couple at any place and any hour. Peter Roberts, in the "Cwtta Cyfarwydd," throws a more vivid light upon this than the Registers could be expected to do. The following instances will suffice. In 1626 a couple were clandestinely married in St. Mary's Well Chapel "about twilight," and another couple in the following year "w'thin night." In 1653 a couple were married in St. Asaph Parish Church by one of the Vicars "by candle-light." A couple in high life were married in 1631 between 10 and 11 A.M., "in the upper parlour" of

Plas Newydd in Meiriadog, by one of the Vicars of St. Asaph in the presence of a numerous company, "whereof ten or eleven maids did accompany the bride." Peter Roberts' own daughter was, on a fair day at Denbigh, in 1633, "clandestinely married in the house of W'm ap Hugh shoemaker scituat in Denbigh by S'r Will'an Lloid cl're by report;" but they "were eftsoones lawfully married in their owne p'ish church of St. Asaph," by one of the Vicars, "by force of a licence unto him graunted" by the Chancellor of the Diocese. In 1637 he had the misfortune to have another runaway match in his family—another daughter being clandestinely married in Denbigh.

During the Commonwealth an Act was passed "touching marriages and the registering thereof," which made marriage merely a civil contract. It came into force in 1653, and was annulled at the Restoration in 1660. The names of the parties were to be proclaimed either in Church after morning service on three successive Sundays, or in the market-place, usually by the bell-man, on three successive market-days, according to the wishes of the parties. They were granted a certificate of publication, which they took to the nearest Justice of the Peace, who would marry them. As an instance, at Llanferres, in 1654, a couple's banns of marriage "were published three several Sundayes by John Meredith, and they were married at Plasywarde" (by a J. P.).

### BURIAL.

I come now to the bygone burial customs illustrated by the parish books. Enclosing the dead body in a coffin is what may be truly called a recent custom, of not older date—as the general practice—than the second half of the seventeenth century—in some rural parts even well on into the eighteenth century. Of course, people were buried in coffins before, but that was the exception and not the rule. The body was simply wrapped in a winding-sheet—of plain white linen, or



woollen, as we shall presently see—and that in the case of the well-to-do, as certainly the poor. Earlier, the winding-sheet was a canvas. In a poem attributed to Dr. Sion Cent, who flourished about 1400, occur these lines :—

“ Ag yna yn ei gynfas  
I'r ty o glai â'r to glas,  
A gwely o hyd gwialen,  
A chau'i borth uwch ei ben.” <sup>1</sup>

In a book called *The Crafte to Lyve Well and to Dye Well* (printed by Wynkyn de Worde in 1505), the title-page is embellished with a rough woodcut showing a burial chariot, which is quite open, and within it lies a corpse at full length, wrapped about and sewed up in a winding-sheet. I may state, what very few people do observe, that the Burial Service of the Church of England is worded on the apparent supposition that no coffin is used. The word never once occurs : it is always “corpse” or “body.” Two of the rubrics run, “When they come to the grave, while the *corpse* is made ready to be laid into the earth,” etc., and “While the earth shall be cast upon the *body*,” etc. The wording is practically the same as in the First Prayer Book of Edward VI (1549). Owain Gruffydd of Llanystumdwy, Carnarvonshire, who died in 1750, was very much against coffins for burial, and gave strict orders that he himself should be buried in a linen shroud, giving the following reason :—

“ O ffei ! gwaith ffaidd o'i go'—wneyd eirch,  
Nid archiad Duw mo'no ;  
Mewn llian, graian, a gro  
Bu gorff Iesu'n gorphwysu.”

The parish books corroborate all this. At a Wrexham Vestry, in 1663, it was ordered, “That the grave-maker shall have j<sup>s</sup> for makeinge of ev'y grave in y<sup>e</sup> Church & vj<sup>d</sup> for ev'y grave in y<sup>e</sup> Churchyard unless y<sup>e</sup> p'ty to be buried hath a Coffin then the grave-maker is

<sup>1</sup> *Cefn Coch MSS.*, p. 13.

to have xij<sup>d</sup>." The terrier of Ystradgynlais, Brecknockshire, as late as 1739, states, "There is 1s. due to the clerk for digging every grave with coffin, but without there is but 6d. due." Indeed, coffinless burial survived in Ireland until about 1818, as a traditional family custom of the Traceys, the Doyles, and the Dalys, all of co. Wexford. The comparatively modern use of coffins (and also tombstones) will account for the fact that, whereas a graveyard now fills up very rapidly, old burial-grounds served their purposes for many centuries. The grave-spaces were, before very long, ready for use again.

The dead body seems to have been generally conveyed to church in a wooden coffin provided for the general use of the parish, which was kept at the church, and sent for when required, just as the bier is now. At the graveside the lid was taken off, and the corpse lifted out. The Churchwardens of Flint, in 1807, "Paid for a Burying Box, £1 17s. 0d.," and in 1822, 1s. 6d. for mending it. Its use by then was most probably confined to the very poor.

### HORSE-BIER.

Instead of the bier or hearse of to-day, most, if not all the parishes in the Vale possessed what is called in the parish records, a "horse-bier," "horse-litter," or "corpse-litter;" in Welsh, "elor feirch," which occurs in the Bible in the last chapter of Isaiah. It was in use up to the early part of last century. It had long arms or shafts behind and before, into which the horses were put, one in each shaft, and secured by specially-made gear. The corpse was placed between the two horses, the hind one having its head towards it. The Llanrhaiadr D. C. books contain an order for one, in which the actual details are given. At a Vestry held there the 3rd of May, 1796, "It was ordered and agreed that the new Horse Litter be set to Peter Williams to be made by him after the following form

and manner—the blads to be of red Dale, the length thereof to be 20 ft., the breadth of the blades without sides, 2 ft. 10 ins., the height of the chest, 2 ft., the length of do., 7 ft. And Iron plates and scrues in the 4 corners of the chest, and iron screws for the tops of the knobs, and the slotes of oak and all the chest of red Dale, and that a Craft's man to pass his opinion before the work be painted, and if the work be not according to the approbation of the officers to be void of payment, the work to be completed by the 1st of August for £4 18s. 0d." In the case of this one, the coffin formed part of it. The St. Asaph Vestry, in 1729, made an order for "buying an Horse-litter."

This kind of bier was very necessary, not only because of the long distances and the hilly character of some of the parishes, but also because of the badness of the roads of those days, the country roads being not much better than pack-horse or bridle paths. The bier and its harness continually occur in the Churchwardens' accounts, especially during the eighteenth century; *e.g.*, Llanfair D. C., in 1728—"To the Clerk for Cleansing, rubbing, and Oyling the Horse-Bier for this year, 10s." Now and again it wanted mending, or some outsider paid for borrowing it, which was usually 5s. It has now disappeared almost entirely, but two, in a dilapidated condition, may still be seen, the one at Llangower, near Bala, and the other in the disused Church of Llangelynin, between Barmouth and Towyn.

#### DAY OF BURIAL.

Burial took place formerly—at any rate, in the seventeenth century—very soon after death. The interval to us would appear indecently short. Owing to the absence of coffins it could be easily effected. "Cwtta Cyfarwydd" throws much light on this, showing that during the earlier part of that century, burial the next day after death was quite a common practice; further, it contains a record of a woman of the township of

Meiriadog dying about 4 or 5 A.M. on January 3, 1607, being buried the very same day in St. Asaph parish church. To go a little further afield, at Llandderfel, a girl-child of the Lloyds of Palé, who died on Palm Saturday, 1612, was buried next day, Palm Sunday, "in her grandfathers pew." I may observe, in passing, that burial on Sunday was, down to last century, a very common practice, especially in country districts. Night burial was not at all uncommon in the seventeenth century, and that even among the better class; for instance, we are told in the "Cwtta" that Bishop John Hanmer of St. Asaph, who died in 1629, was buried next day "w'thin night" at Selattyn; and in 1632, a Vicar Choral of St. Asaph was also buried "w'thin night." The "Cwtta" gives another instance, of local interest. "Md' that upon Wednesday at night, being the first day of August, 1632, S'r Henry Salusbury, Baronet [of Lleweni], was buried, having departed this life upon Monday or Tuesday before." And we are further told that on Sunday, the 12th of the same month, "the funerall or commemoration of the afore-named S'r Henry Salusbury, Baronet, was made, etc." It should be noted that the simple burial was then followed, after an interval of two or three weeks, by a more public ceremony, called in the "Cwtta," "the commemoration" or "solemnization," when in the case of the well-to-do a sermon was preached, for which provision was usually made by them in their will. The pre-Reformation masses and prayers for the souls of the departed were made up for by a funeral sermon and a great burial feast.

#### PLACE OF BURIAL.

Intramural sepulture—burial within the church—was formerly about as often as in the churchyard. Some registers denote the burials in the church; for instance, in the Ruthin Registers, between 1597 and 1620, a good proportion of the entries have the marginal "in ecclesia" against them, and four entries, in 1620-1,



have "in adyto" (in the Sanctuary); whilst a tablet in the same church affixed to the south wall, relating to a burial in 1636, has these words inscribed on it: "*Hic iacet et (sedes cum sua) iure iacet*" (Here he lies, and, since the pew is his own, he lies in it by right). It was not until about the middle of the eighteenth century that we find people beginning to set their faces against this revolting though well-meaning custom of burying inside the church, usually underneath the pew they sat in. "Yr Eglwys i'r byw a'r Fynwent i'r meirw" was the epitaph of the Rev. Wm. Skinner, of Llangattock, who died in 1757; and Dr. Wm. Wynne, of Tower, near Mold, who died in 1776, wrote his own epitaph, to be seen on a tablet in that church, as follows: "In conformity to an ancient usage, from a proper regard to decency, and a concern for the health of his fellow-creatures, he was moved to give particular directions for being buried in the adjoining churchyard, and not in the church."<sup>1</sup> The custom of burying the body outside, and setting up a memorial inside the church, has survived to our day in a somewhat singular form: I mean that of removing the coffin-plate (purposely a smart one) before lowering the coffin into the grave, and having it hung up on the wall inside above the family pew. Most country churches, the first half of last century, had their walls decorated in this weird fashion, but I have noticed a coffin-plate in Llannefydd Church with a date as late as 1896. Inscribed tombstones in our churchyards are rarely older than the middle of the seventeenth century, and they are usually in English or Latin. The favourite side of the church for burying was the south—for preference under the shadow of the churchyard cross. There was something "uncanny" about the north side, and so it was re-

<sup>1</sup> The Rev. J. Williams, M.A., Vicar of Llanwddyn, reminds me that, notwithstanding his directions, his body to-day lies within the church. When, in 1856, the present apse was added, his grave, which was just outside the east wall, became included within the chancel.

served for suicides, highwaymen, vagrants, nondescripts, excommunicated and unbaptised persons. Suicides and highwaymen were only admitted after the four-cross-road graves had been discontinued. This last was regarded as the most ignominious burial possible. A would-be elegy of Iolo Morganwg's to an attorney who had angered the peppery old man, and in which he pours the vials of his wrath upon his head, very graphically describes this inhuman mode of burial :—

“ A'i wyneb lawr canfyddwch e'  
Yn tremio ar annwn fel ei le,  
A thrwyddo curwyd cygnog fyllt ;  
Mewn croesffyrdd cloddiwyd iddo fedd,  
Lle'r uda'i ysbryd—gnaf dihedd—  
Nes gyru pob hen wrach yn wyllt ! ”

But an abused lawyer, like the proverbial cat, I suppose dies hard ; at any rate this one, to old Iolo's mortification, was granted many years to ruminate quietly over his own “ marwnad.”

### BURIAL IN WOOLLEN.

In 1666 Parliament passed a singular Act relating to the burial of the dead—an Act which has left a conspicuous mark upon the parish records. I refer to the stringent statute which ordered the dead to be buried in woollen only, instead of linen or other material. It proved so ineffective that a second had to be enacted in 1678. It was professedly passed “ for the lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufactures of this Kingdom.” It decreed that “ Noe corpse of any person or persons shall be buried in any Shirt, Shift, Sheete, or Shroud, or anything whatsoever made or mingled with Flax, Hempe, Silke, Haire, Gold, or Silver, or any Stuffle or thing other than what is made of Sheep's Wooll onely, or be put in any coffin lined or faced with any sort of Cloath or Stuffle or any thing whatsoever that is made of any Materiall but Sheep's Wooll onely, upon paine of the forfeiture of

five pounds of lawfull money of England." To ensure obedience to the statute, it was provided that an affidavit should be made in each case before a justice of the peace, or some other authorised person, and that the clergyman of every parish should keep a register wherein to enter all the burials and affidavits of such persons as had not been "put in, wrapped or sewed up, or buried" in anything but woollen. Half of the £5 was to go to the informer, and half to the poor of the parish. In default of the affidavit being brought to him within eight days after the interment, the clergyman issued a certificate to the Churchwardens to that effect. With the uncoffined dead it was easy to discover whether the enactment had been complied with. The Act was never universally obeyed. The rich, from choice, ignored it, and paid the penalty in order to wrap their dead in linen, according to the older usage. Pope wrote these lines of Mrs. Oldfield, the actress, who died in 1730, and was buried in Westminster Abbey in a Brussels lace head-dress, a holland shift with tucker and double ruffles of the same lace, and a pair of new kid gloves:—

"'Odious! in woollen! 'twould a saint provoke!'  
 (Were the last words that poor Narcissa spoke)  
 'No, let a charming chintz and Brussels lace  
 Wrap my cold limbs, and shade my lifeless face'."

Gradually the insistence upon conformity relaxed, so that the Act had been practically in abeyance before it was finally repealed in 1814. There is continual reference to it in some respect or another in the parish records; *e.g.*, Derwen, in 1678, paid "for a booke to enter y<sup>e</sup> Certificates of y<sup>e</sup> Interred—00.01.06;" and Llandyrnog, in 1683-4, paid "for a flanen to bury Gwen Thellwall—00.03.00." It is rather curious to note, in face of what we have gone through in Wales since the passing of the Education Act of 1902, that there was living in the township of Vaynol, in the parish of St. Asaph, a person actually bearing the name "David Lloyd George" (died 1734), who, like his

distinguished namesake, was apparently something of a "Passive Resister," for there is no record of an affidavit having been brought to show that he had been buried in "Sheep's Wooll onely," according to the Act.

### "YR OFFRWM."

I should like to refer briefly to what is mentioned in the terriers as the "Voluntary Offerings" at funerals for the parish priest and clerk, popularly known as "Yr Offrwm." It would be waste of words on my part here to attempt to describe this custom as it obtains. It is now peculiar to the Welsh parts of North Wales. But this voluntary funeral offertory is very ancient—much older than any fixed burial fee—in fact, the statutory fee of to-day has only taken the place of the offertory as its commuted equivalent—and this "peculiar" Welsh custom is nothing more nor less than a survival of what was once universal.

The ancient Sacramentaries all show that it was customary in the Primitive Church to have a celebration of the Holy Communion at funerals, a custom that would naturally result from the article in the Creed which declares our belief in the "Communion of Saints." In the mediæval Church of England the same custom was observed, the burial of the dead being always either associated with the Holy Communion at the time, or within a few days. The First Prayer Book of Edward VI (1549) provided for a continuance of this pious primitive custom, for at the end of the Burial Office is placed "The Celebration of the Holy Communion when there is a burial of the dead," with a special introit, collect, epistle, and gospel. This order has long been removed from the Prayer Book. An offertory is always made at a celebration of the Holy Communion, and the Welsh "Offrwm" is simply the survival of this offertory at the old Funeral Communion.

The offerings at funerals in time became the subject



of very definite regulations. In "The manner at the offering at the interment of noblemen," as set forth at length in the *Booke of Precedence* (ed. Furnivall for the Early English Text Society), are given specific directions as to the order, and even the amount, of the offerings. The chief mourners offered first, "then all the other to offer that will, the greatest estates to offer first, next after the executors." To give just one historic instance in illustration. At the funeral obsequies for Henry VII (1509) in Westminster Abbey, "The Archbishop of Canterbury came from the altar to the second step of the said altar, where he received the offerings in manner following. The chief mourner. . . . Then came the Bishops and Abbots and offered in their order. . . . After whom came the Lords and Barons, making their offerings, every man in his degree."<sup>1</sup> So also the funerals of Queen Catharine Parr (1548), Queen Mary (1558), and other instances I might adduce. Exactly the same manner of offering obtained in Wales. This is how it was made the latter part of the eighteenth century, as described by Evans in his *Letters written during a Tour through North Wales in the Year 1798, and at other times*. "The nearest relation of the deceased comes up and deposits an Obituary Offering. If it be a person of consequence, the sum is a guinea or more ; if a farmer or tradesman, a crown ; if a poor man, sixpence ; the next of kin then follow the example, offering sometimes as much and sometimes less than the first ; the rest of the congregation, who intend to offer silver follow, when a solemn pause ensues ; and the rest of the congregation offer pence ; but pence are never offered at genteel funerals."<sup>2</sup> In some parishes the amounts were entered in the registers. At Llangynhafal, during the rectorate of Wm. Wynn (the author of a *Cywydd y Farn*, of equal merit, according to some good critics, with Goronwy Owen's masterpiece), who died in 1760, the "Offerings

<sup>1</sup> Leland, *Collectanea*, iv., 306.

<sup>2</sup> Ed. 1804, p. 364.

to y<sup>e</sup> Minister” are entered in separate columns in the register for both burials and marriages. But it was not unusual for the minister to hand the “Offrwm” received by him back to the relatives, if in poor circumstances. Ehedydd Iâl, the author of the hymn, “Er nad yw’<sup>m</sup> cnawd ond gwellt,” who was born at Derwen in 1815, wrote of his sister’s burial :—

“’Rwy’n cofio un peth am y claddu,  
Sef gweled y Person bach cam  
Yn tywallt bob dimai o’r offrwm  
O’i wenwisg i ffedog fy mam.”

### HAND-BELLS.

The terriers and Wardens’ accounts of a great number of parishes in the Vale and district mention a small hand-bell, which is called, among other names, “corpse bell” and “bier bell.” The following parishes were possessed of such a bell—Llanfair D. C. (“a little bell to be rung before the corps,” terrier of 1739), Llangynhafal (“a bier bell,” 1719), Rhuddlan (“small corps bell”), Llangar (“hand-bell for funerals,” 1730), Llanfwrog (1683, 1713), Llanynys (1749), Tremeirchion (1774), Llanbedr (1788, 1814), Caerwys, Gwytherin, and Gwaenysgor. Llangynhafal, in 1676, paid 7s. for “a little bell,” and Llandyrnog 2s. 6d., in 1688. The Caerwys Wardens, in 1677, paid 6d. “for ringing of y<sup>e</sup> little bell before p’cession,” i.e., the Rogation-tide perambulation. Some of these bells mentioned may still be seen, others have disappeared.

The corpse or lyche bell was rung before a funeral procession by the clerk, who walked a short distance ahead, tolling it at intervals. Such ringing of a hand-bell is very old: it was so rung by the Romans before the Christian era. In the Bayeux Tapestry is a representation of the funeral of King Edward the Confessor, who died in 1066, wherein are to be seen walking beside the bier, as the procession wends its way to the newly-consecrated Westminster Abbey, two little boys bearing hand-bells, which they are ringing. Chaucer,

in the fourteenth century, in his *Pardoneres Tale*, refers to this ritual usage, making some of the youthful wantons of his day to be scared at its tinklings:—

“And as they sat they herd a belle clinke  
 Beforn a corps was caried to the grave.”

Archbishop Grindal, in his injunctions of 1571, ordered, “at burials, no ringing any hand-bells.” He also forbade, in perambulation, “carrying of banners or hand-bells.”<sup>1</sup> The original object of the lyche-bell was to awaken the attention of the neighbourhood, and ask the prayers of the people for the soul of the deceased; but the reason given for its use latterly was the narrowness of the roads. The bell is still rung in many places on the Continent. Portable hand-bells were well-known in the Celtic Church, both in Wales and Ireland. Many of the Welsh Saints possessed treasured hand-bells; for instance, Gildas, Illtyd, Teilo, Oudoceus, to which we may add, “Cloch Felen Beuno.” Giraldus Cambrensis, in the twelfth century, found at Glaschw, Radnorshire, “a portable bell, endowed with great virtues, called *bangu*, and said to have belonged to St. David.” A Peniarth MS. calls the lyche-bell “*bangu*.”

In concluding this note on the hand-bells, I might be allowed to add a few of the references to ringing the church bells. Caerwys was very loyal, and had its bells rung for many years—from 1675, at least—on the 5th of November and 29th of May (Royal Oak Day); and in 1691 the Wardens “paid towards bonfire and ringing of bells when King William routed the Irish in Ireland.” Clocaenog, in 1697, paid “for ringing the bell on Q. Mary’s funeral;” Llanfair D.C., in 1781, for ringing “when Charlestown was taken;” and Ruthin, in 1815, “on Sir Watkin’s return from the seat of war in France.”

<sup>1</sup> Wilkins, *Concilia*, iv, pp. 269-70.

## CHURCH FABRIC.

I now come to what the parish books have to say about the Church fabric, and I will begin with the roof. In the terrier of Llanfair D.C., dated 1729, it is stated, "the church is decently Flagg'd, and the Roof covered with shingles." That tells us that the churches were shingle-roofed, but it was not the case with the glebe buildings. The eighteenth-century terriers of Llanarmon yn Iâl, for instance, show that some of these were thatched with "straw and grug," or heather. By shingle is meant a piece of wood sawed or rived thin and small, with one end thinner than the other, in order to lap lengthwise, and was formerly used instead of slate or tile. In Welsh a shingle is called "astell do." In the Churchwardens' Accounts of the seventeenth and eighteenth centuries, shingles generally formed a somewhat heavy item, recurring almost every other year. Here is a small bill paid by the Wardens of Llanynys in 1657-9—"for fowr hundred & a halfe of singles to mend y<sup>e</sup> Church, 1 . 7 . 0 ; for nayles being sengle spickes to ioyn the singles, 0 . 3 . 7 ; for setting y<sup>e</sup> singles, 0 . 5 . 8." Clocaenog, in 1687, "paid for 3,500 shingles at 5s. per hundred, one hundred and twenty being reckon'd for every hundred." Llanbedr repaired their roof with shingles in 1747, and probably there are later instances.

## HIGH PEWS AND LONG SERMONS.

The 85th Canon of 1603 ordered "The Churchwardens or Questmen shall take care and provide that the churches be well and sufficiently repaired, that the windows be well glazed, and that the floors be kept paved, plain, and even." Wrexham Church floor was, in 1671, laid with "stones or flagges," and in 1707-8, the Wardens of Clocaenog paid for "paving the church floor." But there were small hopes of any "floor being



kept paved, plain, or even " whilst it was being continually dug for burials. In the Middle Ages little or no provision was made for seating the congregation, and the naves were generally devoid of all furniture, being simply large, open spaces, such as are still to be seen in some of our Cathedrals. The sermon then was much shorter than it afterwards came to be, and the Scripture lections were also short; so that the people were kept continually standing or kneeling. Pews, and even open benches, were very rare in the fifteenth century, being permitted only in special cases, and their subsequent introduction was very gradual. They were fairly frequent in town churches in Queen Elizabeth's reign. But the long sermon, which became the fashion among clergy of Puritan leanings, made a restful seat absolutely necessary; and the origin of those unsightly erections, the high box pews, we must attribute to the long sermon. By 1700 pews were very general, but not in country parishes, for Swift, in 1725, enumerated "a church without pews" among "the Plagues of a Country Life." In the eighteenth century it was the universal custom to allocate pews for the exclusive use of certain persons, which were erected according to the fancy of the owners, generally presenting an ugly and irregular appearance. As an instance, the Llandyrnog Vestry, in 1781, agreed and allowed "to be built and erected a Pew or Seat upon (a certain) part of the waste ground." Permission had to be obtained, but afterwards their private ownership was fully recognised, and could be conveyed from one person to another, like any other property. For instance, in a deed, dated 1612, Sarah Snead, spinster, of Hope, conveys to Robert Davies, of Gwysaney, all her right and title in certain "seates, roomes, benches, kneeling places, burialles, and burying places" in the parish church of Mold. The common sittings, however, were merely low, narrow benches or planks, without backs. The Wardens of Llangynhafal, in 1725, paid for "40 ft. of Plankes for benches," and of Clocaenog, in 1720-1,

for "raising and mending y<sup>e</sup> Benches," as well as for "Pegs to hold hats."

### THE PULPIT.

In the Mediæval Church the pulpit was by no means a universal piece of church furniture, as the sermon was often delivered from the altar, and where pulpits did exist they were usually light, moveable structures. But the Canons of 1603 not only directed that "every beneficed man, allowed to be a preacher, and residing on his benefice, shall preach one sermon every Sunday of the year" (45th), but that "the Churchwardens or Questmen shall provide a comely and decent pulpit to be set up in a convenient place within every church, and to be there seemly kept for the preaching of God's Word" (83rd). This in time resulted in the "three-decker," comprised of the clerk's desk below, the parson's above it, and the preacher's castle on the "upper deck." The prominence given to the sermon in the seventeenth and eighteenth centuries will explain why the condition of the pulpit, and that of its cushion, and, I believe, sometimes the number of tassels thereon, were objects of so much solicitude to Archdeacons and others. In 1729 the Llangynhafal Vestry ordered "that y<sup>e</sup> pulpitt be raised higher, and y<sup>e</sup> Sounding board be altered and amended."

In the seventeenth century the hour-glass became a necessary addition to a church's furniture. The Llanynys Wardens, in 1657-9, paid 2s. "for an hour-glasse, and for an Irne case to hould it." Its bracket may still be seen in some of the older or "unrestored" churches, either on the pulpit, or on a pillar or a wall near. An hour was then the recognised sermon limit. Gay, in his "Dirge," says, in reference to the burial of the fair Blouzelind, that the good man, in his sermon, "spoke the hour-glass in her praise quite out." To-day, for an hour-glass read quarter-of-an-hour-glass.

## RUSH-STREWING.

As already stated, the church floors were ordered formerly to be "paved," but with the continual grave-digging this could only be partially or roughly done. Even when later they were flagged, carpets and matting were practically unknown. In olden times the floors of grand banqueting-halls were strewed with rushes in place of carpets, and so were private houses generally, for instance, in the reign of Edward VI. Naturally it became the custom to strew the church floor also; so that Thomas Newton, in his *Herball to the Bible*, published in 1587, speaks of "Sedge and rushes, with the which many in the country do use in summer time to strawe their parlors and churches, as well for coolness as for pleasant smell." In the fifteenth century the sacrist of Westminster Abbey had thrice a year to find hay to put on the floor of the Abbey and Cloisters; and at St. Margaret's, Westminster, they paid 1s. 5d. in 1544 for rushes. Strewing the church floor with dried rushes was universal. It served the double purpose of warmth and filling up inequalities made by interments. Rushes were paid for at Llandyrnog in 1648; and the Wardens of Llanynys paid the following sums in 1768—"for rushes for y<sup>e</sup> church, 0—2—6; for mowing y<sup>e</sup> s<sup>d</sup> rushes, 0—1—0; for carrying them, 0—1—0; for carrying out y<sup>e</sup> old rushes and putting in the new ones, 0—1—0." In 1757 they also paid 2s. "for a place to mowe rushes." Similar payments occur annually in the Wardens' Accounts for a long stretch of years in the Vale, but the latest parish that I know of to pay for rushes is Gwaenysgor, where the Wardens paid 3s. in 1839. It was the custom to put fresh rushes in at least twice a year. At Caerwys, for Easter and Michaelmas (the latter the Gwyl Mabsant, or Patronal Festival); Llanynys, for Whitsunday and Michaelmas; and Llandyrnog in August, are occasions which I have observed mentioned. The renewal of the rushes was called the "Rush-

bearing," and in earlier days took place but once a year, generally at the feast day of the patron saint of the church. At Wrexham the Wardens, in 1663, made a payment "to make clene the Church and Churchyarde against the Rushbearing." In England especially the home-bringing of the annual supply of rushes was a great occasion, accompanied with much ceremony and merriment. The custom has survived to our own day in some few places, as at Ambleside, and, until recently, in several other parishes in the Lake District. Fentanton Church, Cambridgeshire, was strewn annually with rushes down to 1890.

#### WHITEWASH.

I now come to a custom which only ceased about the middle of last century in the rural parts—I mean whitewashing the church walls inside and outside. The glorious era of whitewash, as well as of inscribing Scripture texts on the inside walls, had begun in England at least as early as 1547.<sup>1</sup> Payments for whitewashing continually occur in the Wardens' Accounts, especially during the seventeenth and eighteenth centuries. Sir Stephen Glynne, in his "Notes on the Welsh Churches," observes that a great proportion of those visited by him in both North and South Wales were whitewashed externally. He mentions Llanrhaiadr D.C. (1847) and Llangynhafal (1864), and you have your own Eglwys Wen. The 82nd Canon of 1603 ordered that "chosen sentences be written upon the walls of the Churches and Chapels in places convenient." These were painted in black letter over the whitewash, and examples in Welsh may still be seen in some churches in the Vale (*e.g.*, Efenechtyd and Llanbedr Old Church). Dr. Johnson, in 1774, noticed the Welsh texts in Tremeirchion Church. At Wrexham, in 1663, they paid £4 2s. to "the payntor for

<sup>1</sup> Gasquet and Bishop, *Edward VI and Book of Common Prayer*, 1891, p. 272.



wrighting the 10 Comandments & culloringe the petishins & wrighting 10 Sentances."

The original object of the whitewash was to conceal the fresco or mural paintings, which were common before the Reformation. All such pictures and figures as could be removed were taken out of church and destroyed. During restoration, the removal of the layers of whitewash has now and again brought to view some fine frescoes which had been long concealed. A good example of about the fourteenth century (illustrating St. Matthew, xxv, 35, 36) was recovered in Ruabon Church in 1870. Lewis Morris (the elder) refers to the picture of Death in Llaneilian Church, Anglesey, in the amusing poem in which he describes "Bol Haul":—

"Crafangau'r gwag Angeu gwan  
Llun ail i un Llaneilian."

Possibly Williams, of Pantycelyn, had such a painting in his mind's eye when he wrote the words "siglo llaw ag Angeu glâs." But the great masterpiece of latter-day rural art was

"Moses and Aaron upon a Church wall  
Holding up the Commandments for fear they should fall."

### THE PELICAN.

The Llanrhaiadr D. C. Vestry in 1762 ordered that "an intire new Alterpiece" be made; "also to have the Creed, Lord's Prayer, and Ten Commandments done in Gold Letters on the same. And also to have two Urns and a Pelican provided to finish the same." The last part sounds a little curious to us to-day. But the pelican in her piety, feeding her young with the blood of her own breast, was formerly a common symbol of our Lord shedding His precious blood for us, especially in the Holy Communion. There is a legend that the pelican, when a serpent has bitten her young, tears open her breast and revives her brood with her own blood. The bird, too, has a crimson stain on its beak,

and its breast is frequently bare of feathers, giving it the appearance of self-wounding. References to this emblem in Welsh literature might be given from the fifteenth century down, but it was a particularly favourite illustration with Vicar Prichard (died 1644), for he employs it quite half a dozen times in his "Canwyll." To quote one instance—

" Crist yw'r Pelican cariadus  
 Sydd â gwaed ei galon glwyfus  
 Yn iachau ei adar bychain,  
 Gwedi'r sarph eu lladd yn gelain."

Llangynhafal also had a pelican in her piety, which may still be seen.

### BALL-PLAYING.

In the seventeenth and eighteenth centuries, glazing the church windows was in some parishes (*e.g.*, Llanfair D.C.) rather a heavy item, almost annually, occasioned principally by the persistent ball-playing against the church walls by the young men of the parish. Glass would, of course, be considerably dearer then than now. In many parishes, iron bars or shutters were put on the windows to protect them, and the hinges and staples of the latter may even yet be seen fixed to the windows of some of our country churches, especially on the north side, where there would be hardly any graves in the churchyard. There is a marked absence of windows generally in the north walls of our older country churches, with which, however, the ball-playing had nothing to do. In 1714, the parishioners of Llanfwrog put in a new window, with "iron bars" to protect it; and in 1779, they paid for a "new shutter" and "shetter hinges." The vestry of Llanfair D. C., in 1754, agreed and ordered "That if any person or persons whatsoever at any time or times hereafter shall be found to play at any Game upon the Lord's Day or any other day whatsoever within the Church Yard of the said parish of Llanfair D. C., That such offender or offenders shall be prosecuted according to Law, and every Informer of

such Disorder shall have a reward of one shilling for every Information and conviction that he shall make to the Church Wardens, who are hereby orderd to pay the sayd reward, and carry on the prosecution at the Expençe of the parish." Llandyrnog vestry, in 1753, made a similar order for the prosecution of "any persons that shall play at ball any time upon the Church or in the Church Yard; or any other game." So did the Newtown vestry, in 1722, inflicting a fine of 5s. upon the offenders. The Llanfair order had no effect, for the vestry in the next year (1755) had to get a "carpenter to fix boards under the Eves of the sayd Church to prevent the playing of ball thereon." One finds that the parish vestries in all parts of the country, during the eighteenth century especially, were doing all they could to put down this ball-playing nuisance. I imagine the Churchwardens of Llanfair Discoed, Monmouthshire, were driven to desperation when they had the following ominous warning inscribed on the stile leading into the churchyard :—

" Who Ever hear on Sondag  
Will Practis Playing At Ball  
It May Be be Fore Monday  
The Devil will Have you All."

No two Churchwardens could have said more than that.

### DOG-TONGS.

I would now wish to make a few remarks about the dog's church attendance, as to which the parish records have something to say. His attendance at church has been under a ban ever since the canons of King Edgar's reign, 960, when it was ordered, "Let not any dog come within the verge of the Church, so far as man can govern."<sup>1</sup> The farmer and his dog had been inseparable throughout the week, and it was very hard that his faithful canine friend should not be privileged to accompany him in his Sunday best, just the one day in

<sup>1</sup> Wilkins, *Concilia*, i, p. 226.

the week. When by stealth he managed to get to church, we can well understand that it would be a great temptation to a dog if he saw a good chance of wiping off an old score with a neighbouring farmer's dog—forgetting for the moment where he was—to allow his behaviour to become what could not be described as strictly decorous. Necessity once more became the mother of invention, and some ingenious person evolved out of his brains that wonderful dog-gripping instrument known as the “gefail gwn”—in English, dog-tongs or lazy-tongs. I find from the *Dysgedydd Crefyddol* for 1822 and *Seren Gomer* for 1827, that the dog was also in the habit of following his master to chapel, and that he was just as “true to nature” there.

At Llanynys, in 1757, they paid 2s. 6d. “for y<sup>e</sup> Dog's Tongues for the use of y<sup>e</sup> Church,” and at the neighbouring Llanrhaiadr, in the same year, also 2s. 6d. “for an Instrum<sup>t</sup> to drive Dogs out of Church.” But nowhere, so far as I know, had the church-going dog so much attention as at Llanfair Talhaiarn. At a vestry there in 1747, “It is ordered that whosoever brings a Dog to Church in the time of Divine Service within a month after the date hereof shall forfeit to the poor of the said parish one shilling for every such offence; in default of such payment the Dog of every such owner to be immediately seized and executed by the Churchwardens for the time being.” This order does not appear to have remedied the nuisance, for in May, 1749, a man was still paid quarterly “for driving the Dogs out of the Church, and keeping the Church clear of 'em;” and not only that, the Wardens were so considerate as to pay, in August of the same year, “for a stool to be sett at the church door for the officer that clears the church from dogs.” In 1751, he was still at his post, being paid half-yearly 2s. for “Driving the Dogs out of the Church.”

A good many parishes in the Vale, as elsewhere, were possessed of a dog-tongs, and there are a few still



in existence. They are usually of oak, but sometimes of iron, and are all of similar construction. Some of them are dated. Tongs may still be seen at Llanynys (one of the best preserved now existing), Gyffylliog, Bangor Cathedral, Llaneilian (1748), Llaniestyn (1750), and Clodock (Herefordshire). There are iron ones at Clynnog (1813) and Penmynydd, the latter being a very formidable one, with wooden handles. The Derwen and Llanelidan tongs are remembered, but are now gone.

The official was usually known in England as the "dog-whipper," and many parish books have such an entry as "New clothes for the dog-whipper." There is evidence of the "whipper" also in Wales. At Wrexham, in 1663, they paid a man for "Tending the Churchdoor for the whipping of dogs out of Church;" at Llanfwrog in 1712 "ffor a whip to whip doggs—00-00-04;" and at Llangynhafal in 1739 "for a whip and Bell—00-01-00."

At Llanfair D.C., in 1728, they paid 3s. "To the Clerk for making the Clothes of William Prichard, the parish beadle." "Dog-whipping" would probably form part of his duties.

### THE PLYGAIN.

An annual item, never to be missed, in the Churchwarden's accounts was the payment for candles for the Plygain service on Christmas morning, to which may be added another item, almost as regular, payment for carol singing. "Plygain" is sometimes Englished in these books "Xmas Mattins." It is the proper Welsh equivalent to-day for Mattins, or Morning Prayer, like Gosper for Vespers; or Evening Prayer; but I have no doubt whatever in my own mind that the Christmas Plygain is a pre-Reformation survival. According to the Sarum Missal—the most extended Use—there were three Masses to be said on Christmas morning, the first of which was to be "in galli cantu," that is, at cock-crow. In Late-Latin, "pullus" (a chicken) was used in

the sense of "gallus" (a cock). "Pulli cantus" has yielded us the "pilgeint" of the twelfth century, and the "pylgain" (S.W.) and "plygain" (N.W.) of to-day. In brief, I take our Plygain service to be a survival of the Christmas Midnight Mass, still so popular in most Roman Catholic countries. The Plygain was also observed in the border parishes. Philip Henry, for instance, in his *Diary* for 1661, wrote: "Dec. 25. Service at Worthenbury afore-day, an old custome, the ground of it I know not."

The special supply of candles at Christmas was rendered necessary by the fact that in post-Reformation times no artificial light was usually required at any other time of the year. The hour for Gosper, or Evening Service, in winter was, as a rule, three o'clock, which was shifted on to four, and later to six, in summer. The evening service held at six on Christmas Day was popularly called Gosper Canwyllau, owing to candles being lit at that Gosper alone. The carol-singing was continued at this service. The price of candles in 1693 was 6*d.*, in 1754, 6½*d.*, and in 1759, 7*d.* per lb, and the quantity used in country parishes in the eighteenth century was from 5 to 12 lbs. Llanfwrog bought their supply of candles "for Matin Prayer upon New Year's Day" (*e.g.*, 1703, 1719), and also paid for ringing the bells and for carols on that day. Caerwys paid also (*e.g.*, 1692) for candles against the Epiphany. Lumps of soft clay did duty, to some extent, for candle-sticks, which were stuck here and there on every available "stand." Some parishes possessed a "sconce," or one or two "stars." The "sconces" of Llanarmon, Llandegla, Llanynys (1745), and Llanfair D. C. (1779) are mentioned. The two first are handsome round pendent chandeliers of brass, still existing, with small figures of the Virgin, and are of about the fifteenth century. The two Llanynys ones (one the gift of Vicar Rutter in 1749), with their three tiers of lights, are still preserved. Llandyrnog, in 1724, paid £1 5*s.* "for the n'we Star and mending the

Ould Star," and also for cords to hang up both. Clo-caenog, in 1724-5, paid £2 5s. for their "new Star."

At Ruthin the Aldermen, in 1814, paid 5s. 6d. to "11 boys carrying Tourches to light them to the Church to the Plygain on Christmas Day," and similar payments were made in 1830 and 1831. Denbigh also used to have a torchlight procession to the Plygain.

### CAROLS.

The Churchwardens formerly paid for carol-singing, the usual fee for a Christmas carol being 1s. For instance, the Llanfwrog Wardens, in 1806, paid 11s. "for singing 11 Carrols." At Llanfair D. C., in 1739, they paid "to y<sup>e</sup> Harp and Singers on Christmas Day, 00 . 05 . 00." The choir of one parish used to visit other parish churches. For instance, in 1778, Llandyrnog was visited by the choirs of Mold, Cilcain, and Llangwyfen, and payments are entered against their visits. The Ruthin singers were paid for their carol singing at Tryddyn. Occasionally carols were paid for at Easter.

These sacred songs of the people were formerly in England an especial feature of the Christmas Day evening service. But nowhere did they attain greater popularity than in Wales and the Isle of Man; and there could not be a closer similarity, in the method of conduct, than between the old Welsh Plygain and the Manx Carval Service on Christmas Eve. The word "carol" is, in all probability, a borrowed word in Welsh. The verb "caroli" occurs in a MS. of the beginning of the fifteenth century,<sup>1</sup> but no poems or songs designated "carolau" (for Christmas or other seasons, or general) now appear to exist written earlier than the sixteenth century. From that time down to the first half of last century there was a most prolific crop of carol-writers, the majority of whom, however, wrote mere jingling

<sup>1</sup> *Red Book of Hergest* (Skene, ii, p. 255).

rubbish. Anybody thought he could write a carol, and the more long-winded his attempt all the more surely would it send his name down to posterity. Some of the earlier carols are very curious, from the large amount of deuterocanonical matter they contain. This species of verse was usually called in South Wales "alsain," or "halsing," but it never took proper root there, and the Welsh carol must be regarded as the product more especially of North Wales. "Cyfnod y Carolwyr" forms, on the whole, an interesting period in the history of Welsh literature.

### CHURCH MUSIC.

The carols remind me that I should say a word about Church Music. The parish records of the Vale, as far as I have seen, have practically nothing to say to it—beyond what I have said about carol-singing—until we come to the last quarter of the eighteenth century. The Reformation, and the ascendancy of Puritanism, pretty well put an end to instrumental Church music entirely. A large section of the extreme Reformers considered its employment as of more than questionable propriety, and endeavoured to explain away the Scriptural precedents for it. For instance, Thorpe, in his examination before Archbishop Arundel, maintained that "these instruments, with their music, ought to be interpreted ghostly." Such organs as were left were destroyed or silenced during the Commonwealth; and it was with considerable misgiving, as we know, that this "suspected" instrument was gradually readmitted during the last century. The Church music of our Vale must have been purely vocal, down to almost the very end of the eighteenth century. The only item I have come across in the Churchwardens' accounts is the "pitch pipe." The Wardens of Llandyrnog paid 5s. 2d. for a new pitch pipe in 1778-9, and the Wardens of Llanfair D.C. 5s. for one in 1779-80, and had it mended in 1814. There is one of these still at Llan-



ynys, and is said to have been last used there about 1855.

The Welsh metrical versions of the Psalms by Middelton and Kyffin appeared in 1603, but they were both quite unsingable for the most part. Edmund Prys's version was published in 1621, and has well maintained its place to this day, as a glance at any hymnal will show. The eighteenth century was well nearing its end before we find the parish clerk with his Nebuchadnezzar band established in the gallery at the west end. The parish "orchestra" was usually comprised of some of the following: violin, bass viol, bassoon, clarionet, and flute. Some of these continually wanted something done to them—"clarionet reeds" (Llanynys, 1805), "bass-viol strings" (Llanfwrog, 1808), "hair violin-bow" (Llanbedr, 1839), etc. The clerk led the "Psalm-singers," and he often composed the anthem and other music for great occasions; but failing him, the "Teacher of Psalmody" conducted. The latter was paid for his services; for instance, Llanrhaiadr D. C., in 1772, paid £3 19s. 0*d.* to "Wm. Williams for teaching the Parishioners to sing Psalms." Ruthin Church was possessed of "a barrel and finger organ" in 1831 (terrier), but a certain "Cæsar Williams Organistes," occurs among the burials for 1641. The barrel organ was at one time rather common. Sir Stephen Glynne found one in Talgarth Church, Brecknockshire, in 1851.

#### BRIEFS.

In former days, when a public appeal had to be made for funds for any charitable or pious purpose, the usual method was by means of what were called Briefs. They were letters-patent issued by the Sovereign's authority under the Great Seal, through the Court of Chancery, recommending the collection of alms, in church, or from house to house in the parish, on behalf of a specified object, and were directed to the Clergy, Magistrates, Churchwardens, and Overseers. They were usually

read in church, with the other notices, and are still mentioned in the Rubric after the Nicene Creed, being inserted there for the first time, as far as I have noticed, in the Prayer Book of 1662. They were called in Welsh “Llythrau Casgl,” but “Cymhortha” was generally used for taking a Brief or begging petition round a parish. Briefs were granted for a variety of objects: the building and repairing of churches, compensation of losses by fire, flood, and storm, relief of individual sufferers, aid to distressed Protestants abroad, redemption of Englishmen who, engaged in foreign travel (especially in the seventeenth century), had been taken captive by the pirates (usually Turks) who infested the shores of the Mediterranean, and demanded payment of ransom. Before the days of insurance companies (first recognised after the Great Fire of London) and charitable associations, they served a purpose; but they were a clumsy expedient, and when they became farmed by professional undertakers their use was soon abused, for these contrived to pocket the lion’s share of the proceeds. They were finally abolished by Act of Parliament in 1828. They were usually worded in English, but there is preserved in the Bodleian Library, in the form of a black-letter broadside, a Brief actually printed in Welsh, which has been recently reproduced in facsimile. It was granted in 1591 to one Sion Salusbury, of Gwyddelwern, in this Vale, who had fought as a soldier in our foreign wars, and had come home disabled, with eleven wounds in his body.

The amounts collected on the Briefs were duly entered in their books by the Churchwardens, and many of the official collectors’ receipts may still be seen in the parish chests of the Vale. At Llandyrnog, in 1751, they paid 8*d.* for “two dishes to geather Breef money,” and at Llanfair D.C. in 1756, 8*s.* 6*d.* for “a Box to keep the Breefes and the Communion Money.” The best register of Brief collections that I have seen is at Clocaenog, which starts soon after the passing of

the Act of 1706, for the further prevention of their abuse. It extends over the twenty-seven years 1709 to 1736, and was consecutively and perfectly kept for the period, containing a record of some 172 collections on Briefs. The amounts are often very small—sometimes only a few coppers—whilst occasionally *nil* is entered; but the parish could not probably be called rich then any more than now. Briefs had by that time become a nuisance, from their frequency and distant objects; and the parishioners of Clocaenog, as generally elsewhere, very sensibly acted on the proverb that “Charity begins at home,” and accordingly gave as well as they could afford to the objects nearer home. To cull a few instances: In 1709 they collected 2*s.* for “the Relief, Subsistence, and Settlement of y<sup>e</sup> Poor Distressed Palatines near the Rhine in Germany;” in 1710, for the parish clerk “on Clocaenog Wakes, viz., 27 Die Aug. the sum of 4*s.* in y<sup>e</sup> morning and 2*d.* in y<sup>e</sup> afternoon;” but he fared better on the Wake Sunday in 1712, receiving 6*s.* 2*d.* in the morning and 2*d.* in the afternoon; in 1710, 2*s.* 9*d.* to a man of Llangwm, “sick of the Kentish ague, etc.,” in 1714, 6*s.* 6*d.* “towards y<sup>e</sup> repair of Ruthin Church whose damage is 3218 (£) & upwards;” and in 1730, 1*s.* 5*d.* for “Denbigh Chapel, charge 1196” (£). At Llanynys, in 1665, they collected £1 0*s.* 6*d.* “for the vse of the poore infected with the plague—to be transmitted to the L<sup>d</sup>. Bishop of London;” in 1668, 6*s.* 4*d.* “for the poore of London distressed by fire;” and in 1673, 5*s.* “To Ellis Prichard a poore scholar of Bangor Schoole.” In the last year mentioned they made a collection also in Derwen Church for the same “poore scholar”—“for Ellis ap Richard to go to y<sup>e</sup> uniuersity, 00 : 05 : 00”. I find, from Foster’s *Alumni Oxonienses*, that Ellis Prichard was born at Penmorfa, Carnarvonshire; that he matriculated, aged twenty, at Jesus College, Oxford, in October, 1673, and subsequently became Rector of Edern in his native county. His case is interesting, as illustrating how poor promising youths were at that

time helped on to the University. It should be stated that besides Briefs, it was customary to give persons licences to beg from town to town and place to place. They were often granted to "needy gentlemen." At Llanynys, in 1696, the Wardens gave 6*d.* "to a strange woman y<sup>t</sup>. had a passe;" at Llandyrnog in 1717, 6*d.* "to distressed seamen to beer thire Expences hauing Passes to London;" and at Llanfair D.C., in 1795, 1*s.* 6*d.* "to an American Emigrant."

### THE POOR.

Before the present Poor Law system, the Churchwardens and Overseers were responsible for the relief and maintenance of the poor of their parish, and their duties in this respect were by no means light. So long as the monasteries stood, the poor were tolerably well looked after, and nobody thought of a poor law. When they were suppressed the poor still remained, and were even increased, but they had no one now to turn to.

By the Whipping Act of 1530, all beggars had to procure a Justices' Licence; if they failed to produce it, they got a flogging tied to a cart-tail. But those who were not of the "sturdy beggar" class received their licence.

Several minor attempts at relieving the poor were made before 1563, when an Act was passed "touching relieving poor and impotent persons." It enacted, "The poor and impotent persons of every parish shall be relieved of that which every person will of their charity give weekly; and the same relief shall be gathered in every parish by collectors assigned, and weekly distributed to the poor, for none of them shall openly go or sit begging. And if any parishioner shall obstinately refuse to pay reasonably toward the relief of the said poor, or shall discourage others, then the Justices of the Peace at the Quarter Sessions may tax him to a reasonable weekly sum; which, if he refuses to pay, they may commit him to prison." The Church



did what she could to subsidise this Act. The 84th Canon of 1603 ordered that "the Churchwardens shall provide and have a strong chest, with a hole in the upper part thereof, having three keys, to the intent the parishioners may put into it their alms for their poor neighbours, the which alms the keepers of the keys shall, as need requireth, take out of the chest, and distribute the same in the presence of most of the parish to their most poor and needy neighbours." Grindal had already, in 1571 and 1576, demanded "that the Churchwardens in every parish shall provide a strong chest or box for the almose of the poor." In 1656, the Wardens of Llanynys paid "for a wooden thing to gather mony in the Church for the poore." In the parish chest of the same parish there is a most interesting book, which is best described in its own words at the beginning: "The Poore-Man's Booke, keeping an account of the Poore-Man's boxe in the Church of Llanynis. This weekly collection Began Jan: 13th, 1662, & we hope will continue as long as the Sun and Moone endureth. . . . The intention of this collection is to relieve the sick weake & aged (especially those within this parish) y<sup>t</sup> are not able to come to our doores; and to settle poore helplesse children in some honest trades." The collection each Sunday averaged 3s. to 6s. From January 18th to June 21st, 1662, the collections amounted to £4 16s. 1*d*. After 1682, it became monthly instead of weekly. Into the poor's box went also "secret voluntary gifts," legacies, etc. On the page opposite the collections are entered the disbursements—weekly allowances to the poor, for apprenticing children, towards Briefs, for winding-sheets, etc.

The poor formerly were relieved in various ways other than by money. One comes across continually payments for articles of clothing, and particularly shoes, also rent and doctors' bills. Llandyrnog, in 1696-7, paid 3s. 5*d*. "for a pecke of wheate" for a poor man, and 2s. 3*d*. "for a pecke of mixt corne;" and in 1716

6*d.* "for a pare of wooden clogs." At Llanfair D.C., in 1761, they paid 6*s.* for "a spinning-wheel" for a poor woman; at Llanfwrog, in 1795, 4*s.* "towards buying a push harrow;" and at Llanychan, in 1821-2, they provided poor people with quantities of "potatoe plants."

### LEGAL SETTLEMENT.

In 1662, an Act was passed which provided for the proper employment of such as were legally chargeable to the parish, and empowered the Churchwardens and Overseers to remove undesirables to their place of legal settlement (under the hands of two Justices), or give security that they would not become chargeable. This made it difficult for any outsider to become a settled parishioner. Very jealously did the various parishes guard their interests under this Act. The following may be taken as instances of how they kept the outsider at bay. At Gwyddelwern, in 1749, the Vestry agreed "that no person or persons shall be admitted or suffered to live in the said parish, unless they pay ten pounds rent yearly, or produce a certificate to keep the said parish from all damages, or unless the landlord undertakes and promises to pay all manner of taxes for the said person so admitted." The Gyffylliog vestry, in 1773, "ordered that the Churchwardens give notice to all Owners of Cottages that such as have no legal settlement will be removed to make room for such as have legal settlement in this Parish." Llanfwrog, in 1754, paid 16*s.* "for removing Jno. Jones, his wife, and two of their children, from the Parish of Llanvoorog to the Parish of Llansilin," including an order and warrant, and four days' expenses with a couple of horses. Llangynhafal, in 1714, paid 3*s.* "for carrying away Jane Williams to Comb: a vagabond from London." Llanfwrog, in 1713, paid 6*d.* "to the Constable for sending a vagabond from the parish." The Llandegla vestry, in 1814, "ordered that S. F. be

summonds to swear to the best of her knowledge the Parish to which her husband belongs to."

When, however, a tradesman or journeyman workman was wanted in a parish, they were worldly-wise enough, as an inducement for him to settle in it, to make him a parishioner. At a Llanelidan vestry, in 1754, it is recorded that the parishioners then present "have owned and acknowledged John Simon, Taylor, now living in Denbigh town, to be an inhabitant legally settled in the said parish of Llanelidan, and have at the same time granted him a certificate of the same."

### BADGES.

Persons in receipt of parish relief had to "wear upon y<sup>e</sup> right sleeve of their upper garment a badge, being a large Roman P, with the first letter of y<sup>e</sup> parish or place, cut in red or blue cloth, as y<sup>e</sup> churchwardens or overseers should appoint, upon pain of having their relief abridged or withdrawn, or being sent to y<sup>e</sup> house of correction for any time not exceeding 21 days; and if any churchwarden or overseer should relieve any such poor person not wearing such badge, he should forfeit 20s., one-half to go to y<sup>e</sup> informer and the other to y<sup>e</sup> poor." There are occasional references to this statute in the parish records. For instance, the Llandyrnog Wardens, in 1696-7, paid 1s. 8d. "for cloth to badge the poore;" and the St. Asaph vestry, in 1788, "ordered that no person in future receive any Weekly Allowance unless he wears the Parish Badge upon some conspicuous part of his upper garment, and if such poor person do at any time neglect to wear such Badge or conceal it from public view, such Weekly Allowance be withdrawn." *Gemwaith Awen*, by Jonathan Hughes, published in 1806, contains a "Cerdd a wnaed pan oeddid yn rhoi *Badges* neu henw'r Plwyf ar y Tylodion." The poem is specially addressed to the Churchwardens and paupers of Llanfair D. C. The author condemns the badging as being degrading to the poor, and of a vestry held at Llanfair he satirically remarks—

“Ac yno i blith y gwyr pennaethiaid,  
 Oedd dordynion, doe'r Wardeniaid,  
 Ac yn y man hwy bwytient ran  
 O'r gwrthban, tan liwied;  
 Ond hwn ni chawn mewn tyn ochenaid,  
 Heb *batch* fel difalch *bitch* y defaid;  
 Ac yn fy nghoryn i erbyn hyny  
 Yr oedd cân iddynt yn cynnyddu,  
 Rhoi henw'r llan ar gefn dyn gwan,  
 Fel hwrdd, i'm hanharddu.”

### PARISH APPRENTICES.

The Churchwardens and Overseers were responsible for the boarding out and apprenticing of all poor children. The following will give an idea as to how it was done. The Llangynhafal vestry, in 1798, “ordered that all poor children being Parishioners be bound apprentices in Husbandry, and that all Tenants occupying £20 per ann. and upwards be deemed proper Persons to take such Apprentices, and for that purpose Lotts be drawn to ascertain the persons to take such Apprentices.” In the St. Asaph parish books there is a long list of children that had been put out as apprentices in 1698. Some of them were put out between two different persons. In 1827, the Llanrhaidr vestry was solemnly “convened for the purpose of letting old people and children by the year,” and several of the agreements entered into are given.

### PUNISHMENTS.

Dr. Johnson remarked to the Quaker lady, Mrs. Knowles: “Madam, we have different modes of restraining evil—stocks for men, a ducking-stool for women, and a pound for beasts.” By his day some, no doubt, of the emblems of local jurisdiction had disappeared from use, for among other legal appendages to a manor or parish were the pillory and whipping-post, not to mention the brank, or scold's bridle. But the stocks and the ducking-stool alone could do the work of the others admirably. In the parish records



of the Vale that I have consulted, I have only come across the stocks and the whipping-post; but it must not be assumed that their silence implies that there was no use then for the special corrective apparatus for termagants. "Nerth gwraig yn ei thafod" we may well believe was as much a truism then as ever, and its volubility and vehemence would at times require some terror or other held over it as a check. The stocks could do duty very well for the ducking-stool (called in Welsh "y gadair goch"), and it had the advantage of being a much simpler contrivance and more serviceable, as a good ducking-pond would not always be obtainable.

There is evidence to show that stocks were in common use among the Anglo-Saxons; and in the Middle Ages every town and village was compelled by law to erect a pair of stocks. The payments for them varied according to the times. Llanynys, in 1631, paid 5s. for "a new paire of stockes w<sup>th</sup> a locke and key," and 15s. in 1656; and Llanfair D.C. paid 15s. in 1742, and £2 in 1826-7.

In the Middle Ages whipping or flogging was the common punishment for vagrancy; but it was in 1530 that the famous Whipping Act was passed. This directed that all sturdy beggars were to be taken to some market town or other public place, and there tied to a cart-tail naked, and openly beaten with whips through the town, and then sent from parish to parish until they came to the place where they were born. In the time of Queen Elizabeth the Act was amended, and the whipping-post was substituted for the cart-tail, until the vagrant laws were abrogated in 1744. Llanynys, in 1631, paid 2s. "to the smith for yron to whippin-post," and Llanferres, in 1683, paid 1s. 6d. to "the smith for irons to the Whipping-Post."

The Church had other modes of punishment—excommunication and presentment in the Ecclesiastical Court. The following from the Llanfair D.C. books may be taken as instances: "Henry Prichard for prophaning the Lord's day, and John David and Alice vch.

Thomas for Clandestine Marriage, were all three pronounced excommunicated July 1694 ;” and in 1729 several persons were presented “for indecent behaviour in Church on Divine Service,” and “for Profaneing the Lord’s Day by playing at Tennis on the Church.”

Dr. Johnson mentioned the pound, which is usually called in our parish records “the pinfold.” Those belonging to several parishes in the Vale are mentioned. Llandyrnog, at a vestry in 1740, decided upon “a Stone-Pinfold 6 yards square within y<sup>e</sup> wall, 2 feet thick, 3 yards high, with a strong rail-door and a strong door-frame with a strong Loch,” for which they paid £8 5s. 0d., raised by a rate of 2d. in the £. Other parishes were not so extravagant. Derwen, in 1662, only paid 2s. 6d. “for makeing y<sup>e</sup> pinffould,” and Clocaenog 15s. in 1705.

### MILITARY.

One of the Statutes of Queen Elizabeth provided that “all parishes within the Realm of England and Wales shall be charged to pay weeklie such sume of money towards the reliefe of sicke, hurte, and maimed souldiers and mariners, soe as no Parish be rated above the sume of tenpence, nor under the sume of twopence weeklie to be paid.” This Act was confirmed by a decree of the Commonwealth in 1647, and a rate, not to exceed 2s. 6d. per week, from each parish was demanded. “The Maimed Soldiers’ Mize” became rather a heavy burden at times upon the parishes. The following, from the Llanynys Wardens’ Accounts, will give an idea what other parishes also contributed during the Civil War: During 1631-9, “to y<sup>e</sup> maymed soldiers,” £1 6s. annually; and in 1636, “to the prisoners at Denbigh,” 13s. annually for a time. During the reign of Charles II it went up considerably; for instance, for some years from 1664, Llangynhafal paid annually £3 5s.; but from 1682 on for some time, Llandyrnog only paid 13s. a year. It was paid to the

High Constable. In the eighteenth century there were also "wars and rumours of wars." In 1759 the loyal Howell Harris and twenty-four of his "Family" at Trevecca joined the Militia, he himself becoming a Captain. In 1794 was passed the Act for raising a certain number of men in each county "for the service of his Majesty's Navy." Those were Nelson's days, and they were rendered all the more exciting by general dread of the invasion of England. The vestries were specially convened to find the men. The following order is typical: At Llanrhaiadr, in 1795, "It was ordered and agreed that a rate of 6*d.* in the pound be (levied) toward procuring, in conjunction with Llandyrnog and Llangwyfen, three able-bodied men for his Majesty's Navy, agreeable to the late Act of Parliament for that purpose, and according to our proportion with the above Parishes." In the same year the special rate was 8*d.* in the £ at Llangynhafal, and 1*s.* in the £ at Llanfwrog. In the year 1796-7 the little parish of Efenechtyd alone paid "towards levying soldiers" the sum of £12 13*s.* 6*d.* In 1802 the Act for amending the laws relating to, and for augmenting, the Militia was passed. By it every parish had to find so many men, who were to be chosen by ballot, and were to serve for five years. If any man thus chosen did not wish to serve, a substitute had to be found. The question of substitutes engaged the serious attention of the parishioners, who had to offer liberal bounties or pay the penalty. Llangynhafal had the misfortune to be penalised, for at a vestry in 1805, a rate was levied "to discharge the penalty of Twenty pounds laid upon the s<sup>d.</sup> parish for its deficiency of a private in the Army of Reserve, and likewise a rate of 1*s.* in the pound to discharge a further penalty of Twenty pounds for its deficiency in the Militia." At a St. Asaph vestry, in 1806, it was ordered "that one of the Overseers or Church Wardens of the Parish and William Roberts be directed to go to Manchester or elsewhere to procure our Quota of Men to be raised by the said Parish, under a late Act of

Parliament for the Defence of the Nation, and that all reasonable Expences be allowed them, with paym<sup>t</sup>. for Loss of Time out of the Parish Rates." If the two men succeeded, as very probably they did, in finding their quota among the riffraff of Manchester, it must have been a great relief to their quaking "lot-men" at home.

### BEATING THE BOUNDS.

Walking the boundaries would be a great day for our country parishes : certainly a never-to-be-forgotten day for those boys who got a whipping. Small sums for refreshments were disbursed by the Churchwardens on the occasion of these Rogation-tide perambulations (*e.g.*, Caerwys in 1676, and Llanynys in 1745). Among the Llanfair D.C. records there is an account of the perambulation of that parish by the Vicar and parishioners in May, 1810. It is an interesting document, worthy of publication, as it gives now-forgotten names of "moelydd" in the Clwydian range, and also brook names. Great attention was formerly paid to the preservation of the parish boundaries, as disputes relating to them were not infrequent, especially where there happened to be only a "ffin wellt." The penalties for disturbing boundaries were severe under the Laws of Hywel Dda.

### VERMIN.

The Churchwardens of other days found the vermin tribe a very expensive nuisance indeed, for the destruction of which they were responsible. The sums they annually paid, during the seventeenth and eighteenth centuries, for destroying them in some parishes were out of all proportion to other and worthier objects. The proscribed creatures were, generally, foxes, badgers, polecats, wild-cats, hedgehogs, moles, ravens, and sparrows. A few extracts will best give an idea as to what they paid. Payments for foxes were very frequent. More was paid for vixens, usually 2s. 6d., whilst 2s. did for a fox, and 1s. for a cub. At Llan-



ynys, in 1639, they paid 13s. "for ffuxe heads;" at Llanfair D. C., in 1766, 3s. 6d. "for killing one old fox Bitch;" and in 1825-6, 12s. 6d. for "killing five Foxes," and 5s. for an old Bitch Fox." At Llanferres, in 1678-9, 2s. "for two Badgers." At Caerwys, in 1676, 10d. for "killing of 5 hedghogs." In the Vale, Llanfwrog especially showed deadly enmity towards the poor hedgehog, believing, I suppose, that it sucked their cows. In one year, 1714, they paid 1s. 8d. for killing 24 hedgehogs and 2 ravens. But this was nothing compared to Wrexham parish, where, in 1732, 237 hedgehogs were killed and paid for. At Caerwys, in 1697, 4d. "for killing fullbart." At Llanynys, in 1745, 3s. "for killing 3 pole cattts." At Llanfair D. C., during the first half of the eighteenth century, rather a common item was that for killing a wild-cat or wood-cat—as a rule, 2s. 6d. At Llanynys, in 1739, 8d. "for killing an Woodpicker." At Caerwys, in 1676, 5s. "for destroyinge of Crowes;" but at Llandyrnog, in 1696-7, they thought it wiser to pay 14s. "for a Crow net." At Llanfair D. C., in 1766, it was "ordered by the Vestry the sum of 4d. shall be paid for killing of every Raven in this parish;" and, in 1757, the Wardens paid 1s. "for killing 14 Jack does." The St. Asaph vestry, in 1819, ordered "that three pence per Dozen be allowed and paid by the Churchwardens of each District to any person or persons that will catch and destroy all Sparrows that tend to the destruction of Corn and grain within the said Parish." At Flint they made a desperate attempt at destroying their sparrows root-and-branch, for in 1827 they paid for killing 121 dozen and 3 at 4d. per dozen, and in 1828, for 82½ dozen eggs at 2d. per dozen. At Llanynys, the Wardens, in 1631, paid 6d. "for keepeinge the owle out of the Church," and, in 1769, 1s. "for Cil an owl in church," but they do not say whether it was the same owl, then enfeebled with age. The parish mole-catcher was paid a fixed sum annually. In the little parish of Llanychan he received, in 1821, £3, and in 1823, and some subsequent

years, £2 5s. At Llanynys they paid the "mole-catcher, in June, 1837, and February, 1838, £16." At Llanbedr, in 1845, they assessed a rate of 1*d.* in the £ for him, but it was not collected, and in the following year was assessed again. In 1850 it was dropped to  $\frac{1}{2}$ *d.* in the £. In England, many parishes employed a rat-catcher as well as a mole-catcher.

### CONCLUSION.

I must now conclude. I have endeavoured to give some idea what may be gleaned and learnt from these records. I could not possibly in the time touch upon all the various subjects they plentifully suggest, bearing upon conditions of life no longer existing, but selected a number of the leading ones, and some of these I have only just skimmed. What I have laid before you are broken glimpses of the past, to illustrate how the times have changed, religiously and socially. The country parish is no longer an isolated little community, but we are on all hands being gradually moulded into one common type. We may deplore this passing away of the old country life, with its many charms for anyone but a Philistine, but we must move on, and content ourselves with an occasional backward, longing look.

"Nor let these short researches in our breast  
A monument of useless labour rest;  
Be other times and other places known  
Only to prove the blessings of our own."<sup>1</sup>

<sup>1</sup> Churchill, *Gotham*.

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## Cambrian Archaeological Association.

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### REPORT OF THE SHREWSBURY MEETING.

(*Continued from p. 70.*)

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#### ROUTES OF THE EXCURSIONS.

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##### EXCURSION NO. 1.—TUESDAY, AUGUST 15th.

###### ACTON BURNELL.

The members assembled outside the Raven Hotel at 9 A.M., and were conveyed by carriage in a southerly direction through Pitchford to Acton Burnell (eight miles south of Shrewsbury), and thence one and a-half miles further south to Langley, returning through Condober (four and a-half miles south of Shrewsbury).

The following objects of interest were visited :—

Pitchford (*Church and Hall*).  
 Acton Burnell (*Church and Castle*).  
 Langley (*Chapel and Gateway of Hall*).  
 Condober (*Church and Hall*).

Luncheon was provided at Mr. Butler's shop, Acton Burnell, and afternoon tea by kind invitation of E. B. Fielden, Esq., M.P., at Condober Hall.

##### EXCURSION NO. 2.—WEDNESDAY, AUGUST 16th.

###### WENLOCK AND WROXETER.

The members assembled outside the Raven Hotel at 9 A.M., and were conveyed by carriage in a south-easterly direction eight miles down the Severn Valley to Cressage; there turning south and proceeding four miles further, over Wenlock Edge to Much Wenlock, returning through Buildwas, on the south bank of the Severn (three and a-half miles north of Much Wenlock) and Wroxeter, on the north side of the Severn (six miles north-east of Buildwas and six miles south-east of Shrewsbury).

The following objects of interest were visited :—

Much Wenlock (*Church, Priory, and Guild Hall*).  
 Buildwas (*Abbey*).  
 Wroxeter (*Church and Roman Remains*).

Luncheon was provided at the Gaskell Arms, Much Wenlock and afternoon tea by kind invitation of Captain R. H. Moseley, at Buildwas Abbey.

## EXCURSION NO. 3.—THURSDAY, AUGUST 17th.

## TONG AND BOSCOBEL.

Members assembled at the railway station at 10 A.M., and were conveyed by train to Albrighton (22 miles east of Shrewsbury), thence by carriage two and a-half miles north-west to Tong, and three miles further east to Boscobel, on the Staffordshire border, returning to Shifnal Railway Station (nearly four miles west of Tong), to catch the train for Shrewsbury.

The following objects of interest were visited :—

Albrighton (*Church*).

Tong (*Church and Monuments*).

Boscobel (*House and Oak Tree where Charles II was concealed in 1651.*)

White Ladies (*Ruins of Cistercian Nunnery*).

Shifnal (*Church*).

Luncheon was provided at the Bell Hotel, Tong, and afternoon tea at Shifnal, at the Jermingham Arms Hotel.

## EXCURSION NO. 4.—FRIDAY, AUGUST 18th.

## SHREWSBURY, HIGH ERCALL, AND HAUGHMOND.

Members assembled at the Old School at 9 A.M., and made a perambulation of the town of Shrewsbury, under the guidance of the Rev. Prebendary Auden, F.S.A., and Captain G. Williams-Freeman.

After luncheon the members met again outside the Raven Hotel, and were conveyed by carriage to High Ercall (eight miles north-east of Shrewsbury), returning through Haughmond (three miles north-east of Shrewsbury).

The following objects of interest were visited :—

Shrewsbury (*St. Mary's Church, the Abbey Church, the Walls, the Town Hall, the Castle, and Old Half-Timbered Houses*).

High Ercall (*Church and Hall*).

Haughmond (*Abbey*).

## NOTES ON OBJECTS OF INTEREST SEEN DURING THE EXCURSIONS.

(CONTRIBUTED BY THE REV. PREBENDARY AUDEN, F.S.A.)

The party left Shrewsbury under the guidance of the Rev. Prebendary Auden. The first place visited was Pitchford Church, which was probably founded by Ralph de Pitchford, who was living between 1211 and 1252, and the old part of the building goes back to his time. There are a few later additions, including two fourteenth-century windows, one of which contains a fragment of contemporary stained glass. There were further changes in 1719



and 1819, which were not altogether improvements. The church contains much interesting woodwork, including remains of a fifteenth-century screen, and seventeenth-century pews and pulpit. There is a fine monument to Sir John de Pitchford, who died about 1285, carved out of solid oak. The cross-legged effigy is over 7 ft. long. There are also four interesting incised slabs to members of the Otley family. They are dated 1529, 1534, and 1587. The two of this last date are from the same hand, and bear the carver's name. Almost adjoining the church is Pitchford Hall, an interesting example of half-timbered work. It is mainly of sixteenth-century date, but may contain portions of earlier work, going back to the time of Thomas Otley, who was the first of that family to possess the estate. Thomas died in 1485, and was buried in St. Julian's, Shrewsbury. He bought Pitchford in 1473, and it continued with his descendants till 1807. Sir Francis Otley, his descendant, whose portrait is at Pitchford, was the Royalist Governor of Shrewsbury during the Civil Wars. Through the kindness of Colonel Cotes, the party was allowed to see the many treasures the hall contains, which include several interesting pictures.

From Pitchford the drive was continued to Acton Burnell Church, which is the most beautiful example of Early English work in Shropshire. It was built between 1250 and 1280, by Bishop Burnell, Lord Chancellor of England under Edward I, and the crowned head that ends the hood moulding in the south transept probably represents that King. The eastern portion of the chancel is of richer work than that near the chancel arch, but there can only be a slight difference in their date. The church has many interesting features, and possesses a fine brass to the memory of Sir Nicholas Burnell, who died in 1382, and interesting monuments to Richard Lee, 1591, and Sir Humphrey Lee, 1632. There is a "low-side window," and traces of what may have been the dwelling of an anchorite, and a window high up on the north wall, where probably a light was placed to keep evil spirits from the churchyard. From the Church the party went to the ruins of the Castle. Bishop Burnell entertained Edward I at his manor at Acton Burnell in 1283, but the license to crenellate his house there was not given till the following year. Tradition says that at the Parliament of Acton Burnell the Commons sat in the barn, the great gables of which still remain some little distance from the ruins of the bishop's castle, or rather manor-house. The Bishop was a man in advance of his times, and documents show that he meant to make Acton Burnell a flourishing market town, and not a mere appanage of a feudal castle. The present Hall is said to be on the site of the gatehouse to the thirteenth-century one. The shell of Bishop Burnell's house is fairly perfect, and much of its internal arrangements can be made out. The great Hall was not unlike that of Stokesay in design, and equally fine.

After lunch the party drove on to Langley Chapel, which mainly

is of late date, though there was a church either there or at Ruckley, the adjoining hamlet, in mediæval days. Edward Burnell is said to have built a chapel here in 1280, but the present building probably dates from about 1601, the date carved on the nave roof. It is remarkable for its fittings, which include a pulpit and a canopied reading pew of seventeenth-century date, and a curious arrangement of seats and kneeling-desks round the communion table. This may be as early as 1601, but more probably is of rather later date, when the Puritan party, who wished to sit at Holy Communion, were in conflict with the Churchmen, who continued to kneel, and this arrangement is of the nature of a compromise. Near the little church are the scanty remains of what was once the seat of the Lee family, who inherited the Burnell estates. In the sixteenth century it was one of the chief houses in Shropshire; now little remains but the gateway and a fragment of an embattled wall. The Lee family ended in two heiresses towards the close of the seventeenth century. One, Rachel, married Ralph Cleaton, and took to him Lee Hall, near Pimhill, and Mary, the other, Edward Smythe, who came from the north, where he held land under the Prince-Bishops of Durham, and by his marriage became possessed of the estates which his descendants still enjoy. Acton Burnell Hall grew into favour in the eighteenth century; Langley became a farmhouse, and its former greatness was forgotten.

From Langley the drive homewards was by way of Conover, —once a Royal Manor, held from 1226 to 1231 by Llewelyn the Great, in right of his wife Joan, the daughter of King John—where the Church is an unusually fine building. The chancel, now rebuilt, was of thirteenth-century work, and the north transept is a good example of the Late Norman style. The nave and tower date from the time of Charles II. The old nave fell in 1660, and the present one was rebuilt between that date and 1665, the tower being completed a few years later. The register and the communion plate are both interesting, the one dating from 1570, and the other from the seventeenth century. In the vestry is a chest of thirteenth-century date.

From the Church the party adjourned to the Hall, where they were entertained to tea by E. B. Fielden, Esq., M.P. Conover Hall is a fine example of Elizabethan work, built by Judge Thomas Owen between 1586 and 1595. It is doubtful whether he ever lived here himself, as he seems to have died in London, and was buried at Westminster Abbey. His son, Sir Roger, lived here, and was in turn followed in 1617 by his brother, Sir William, whose descendants held the estates (which they greatly augmented) till the end of the nineteenth century. The Hall was designed by Walter Hancock, who had done work for Sir Francis Newport, and who was probably the architect of the great Market Hall in Shrewsbury, built in 1596.

(CONTRIBUTED BY THE REV. W. G. CLARK-MAXWELL, F.S.A.)

**Wenlock Priory.**—The ruins of Wenlock Priory are the remains of the third religious foundation on this site. The first was a nunnery, the date of which is uncertain; but which, if the story that St. Milburga founded it and presided therein as Abbess be true, must date from the latter part of the seventh century, since she was granddaughter of Penda, King of Mercia. The house fell into ruins—no doubt in consequence of the Danish invasions, which reached this part in 874—and remained desolate till re-founded *circa* 1050, by Earl Leofric, as one of the semi-monastic houses to which the Saxons seem to have been specially inclined. It lasted, however, barely thirty years in this form, being once more re-founded or restored by Roger de Montgomery (founder also of Shrewsbury Abbey), *circa* 1080, in pursuance of the policy of Normanisation adopted by the Conqueror.

The new foundation was the second house in England (Lewes, in Sussex, having preceded it by about three years) of the Cluniac congregation of the Benedictine Order. It seems uncertain whether Wenlock was colonised from Lewes or directly from Cluny itself, or from the French priory of La Charité-sur-Loire, one (with Lewes) of the five principal and earliest affiliated priories; but, be this as it may, it is interesting as one of the earliest specimens of the first attempt at a reformation of the Benedictines—the Order of Monks *par excellence*. The great peculiarity of the Cluniac rule was that Cluny was theoretically (and practically) the only *abbey*; all other houses were governed by priors, who were not even elected by the convents over which they presided, but appointed by the Abbot of Cluny, and removable at his pleasure.

The Cluniac priories were, in fact, in their earlier days outposts of foreign influence in England, and much of their revenue went beyond seas. It was said that the Abbot of Cluny received at one time a fixed annual pension of £2,000 from the English houses of his rule.

Thus was the house begun; and soon was the need of the relics of a local saint felt—and supplied. The forgotten place of St. Milburga's sepulture was discovered by a fortunate accident, during the progress of the new work; the usual miracles duly manifested themselves, and the relics were translated with great pomp to a new resting-place behind the high altar, May 26th, 1101.

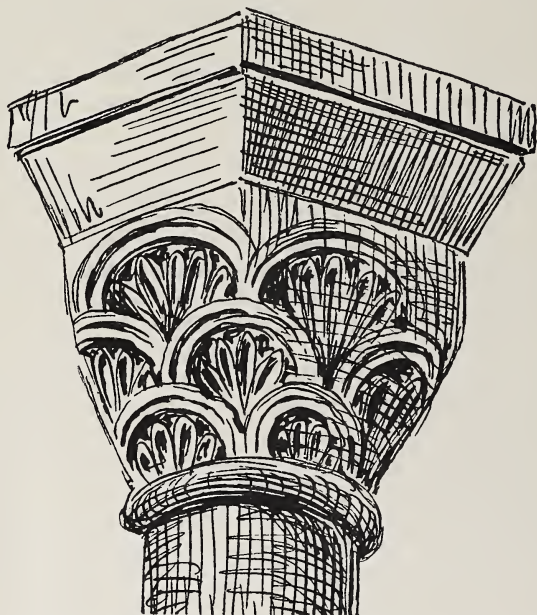
With the internal history of the Priory we have no concern to-day; but one event is of some importance. As an Alien Priory, the revenues of Wenlock and of all other Cluniac houses in England were seized by the King—especially Edward III—in time of war with France. To obviate a recurrence of this, Wenlock managed to have itself declared denizen, as did the other English houses, in the reign of Richard II, and thus escaped destruction in the suppression of Alien Priories under Henry V. Thenceforward it owed allegiance



only to Lewes, the chief house of the habit in England ; though, curiously enough, only Bermondsey received the title of "Abbey."

Turning now to the extant remains above-ground, they consist of part of the south side of the nave (three bays, with a curious chamber above them), the south transept, part of the north transept, the chapter-house, and the prior's lodging, which formed the east side of the infirmary cloister, and is now used as a dwelling-house.

Of these, the earliest is the chapter-house, a beautiful piece of rich Norman work, which it seems hard to believe can be of the first work, looking more like 1150. The Norman bases, exposed in

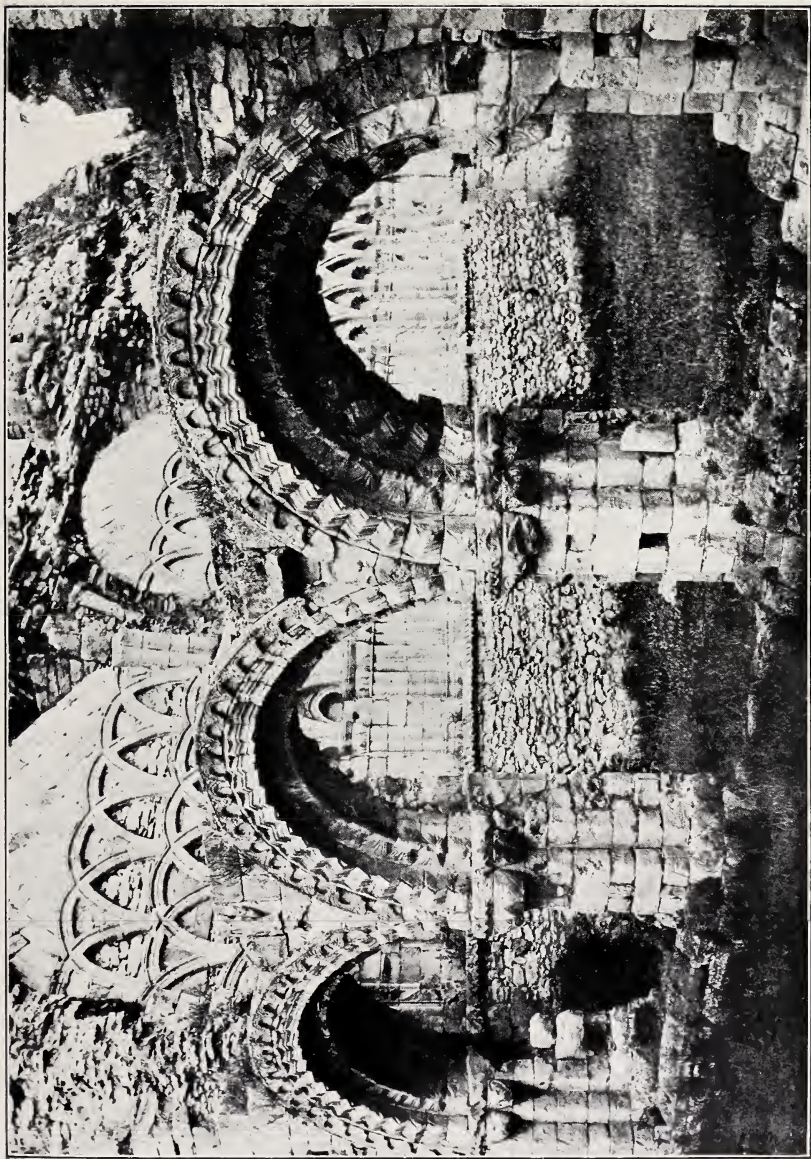


Wenlock Priory : Sculptured Capital in Chapter-house, showing Intersecting Arcades as on Walls used as Decorative Motive.

the choir, may be of the date of the foundation. The two transepts come next in order, being beautiful specimens of Early English work ; though it is evident from the spacing of the piers in the south transept, that they are a re-building of earlier work, and the nave probably followed, the west front showing Early Decorated details. The upper chamber already alluded to, may have served as an office or checker for the cellarer, who had charge of the guests lodged in the west range. The octagonal base of the lavatory is of a form most unusual in England, and is placed opposite the door of the refectory, a building of thirteenth-century date, lying most unsymmetrically between the east and west walks of the cloister.

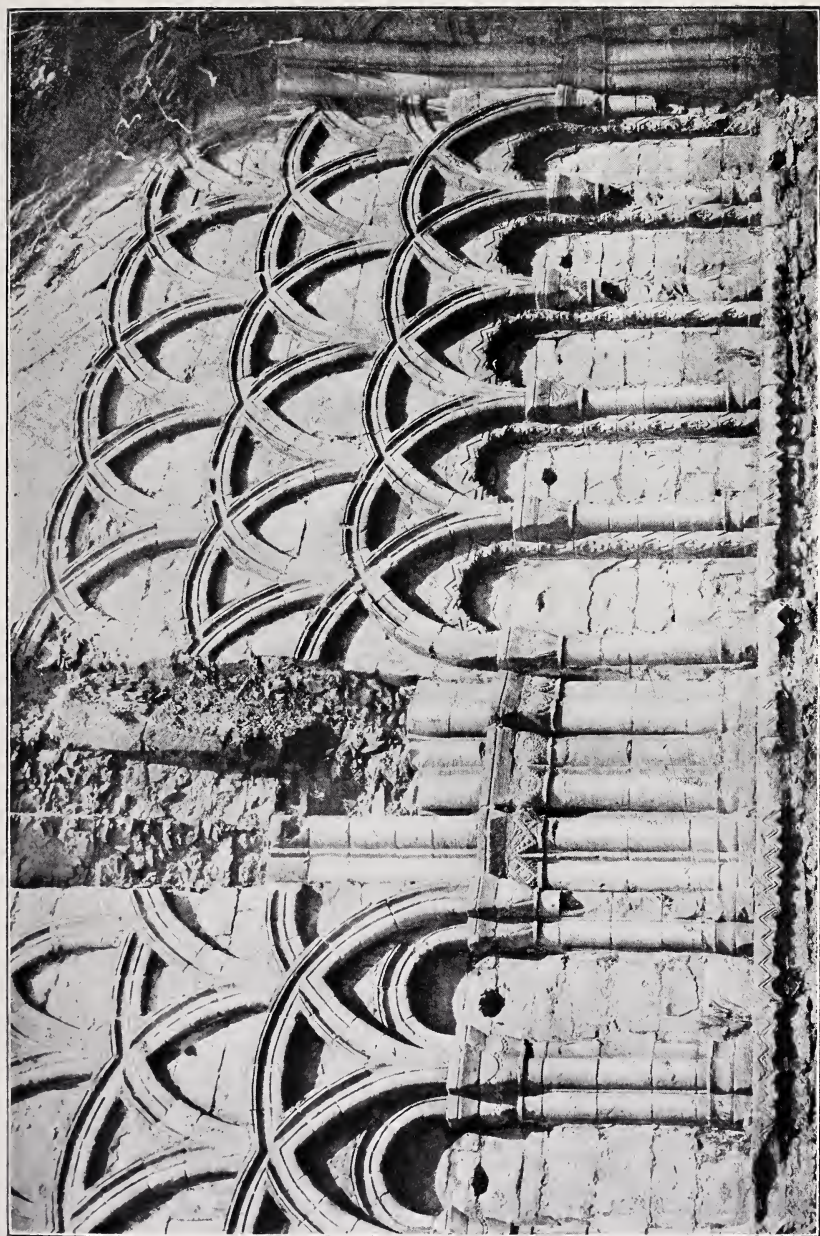
A full description of the prior's lodging, which consists of one side





WENLOCK PRIORY.—CHAPTER-HOUSE.





WENLOCK PRIORY.—DECORATED WALL OF CHAPTER-HOUSE.









WENLOCK PRIORY.—SCULPTURED PANELS OF LAVATORY IN CLOISTER GARTH.



of a double cloister with rooms opening off it, will be found in the Shropshire Natural History and Archæological Society's *Transactions* for 1882, reprinted from *Arch. Camb.*

[The photographs of the panels of sculpture on the circular lavatory in the cloister-garth at Wenlock Priory were kindly procured for the Editor by Miss Auden. They were specially taken by Mr. H. E. Forrest, to whom the thanks of the Association are due for his courtesy. The upper of the two panels on the third plate facing p. 178 probably represents two of the Apostles, and the lower one Christ walking on the Sea of Genesareth (Matt. xiv, 16 to 33)—not the Miraculous Draught of Fishes, as stated in the *Arch. Camb.*, Ser. 4, vol. xii, p. 360. The latter subject occurs on a sculptured capital from Lewes Priory,<sup>1</sup> Sussex, now in the British Museum. Probably the reason why Scripture scenes connected with St. Peter were chosen for the decoration of both the capital from Lewes Priory and the panel on the lavatory at Wenlock Priory, is that both are Clugniac foundations, and that the parent Monastery of Clugny was dedicated to St. Peter. William de Warren and his wife Gundred started on a pilgrimage to Rome in A.D. 1070, but did not get further than Clugny. Here they were so impressed by the piety of the monks that they determined on founding a similar establishment at Lewes, as an atonement for their past transgressions, instead of performing their intended pilgrimage to Rome. It may, perhaps, be only a coincidence that the foliage round the top of the lavatory at Wenlock bears a marked resemblance to that on the grave-slab of Gundred in Southover Church, Lewes. According to the author of the Report of the Meeting of the Cambrian Archæological Association at Church Stretton, in 1881, the sculptured panels of the lavatory at Wenlock Priory were discovered two years previously, *i.e.*, in 1879. It is deplorable to think that what are some of the finest examples of Norman sculpture now remaining in England should have been exposed to the disintegrating effects of the weather ever since. The members of the Association passed these works of art by without comment as, like the Gadarene swine, "they ran violently down a steep place" into the luncheon-room.—ED.]

**Wenlock Church.**—There seems little doubt that there was a Saxon church here, but no remains of it are now visible. The earliest portions of the present building are Norman, and the fabric of which they formed part consisted of a long nave and square chancel. The first object to attract attention was a tower of Late-Norman date, blocking the fine work of the west front, which is now only visible from the belfry floor. In the thirteenth century, the south aisle was built; in the fourteenth, a Lady-Chapel added to it eastward. The porch is a good specimen of Early Perpendicular work; in the middle of the fifteenth century the chancel was extended eastward, and late in the Perpendicular period a vestry was built on the north side of the chancel.

<sup>1</sup> See *Proc. Soc. Ant., Lond.*, Ser. 2, vol. xv, p. 199.

Sir Thomas Butler, formerly Abbot of Shrewsbury, and afterwards Vicar of Wenlock, left a "Register," extending from 1538 to 1562, which throws most valuable light on general Church history, as well as that of the fabric. Copies of part have been preserved, but the original is supposed to have been destroyed by the fire at Wynnstay in 1859.

Mr. Cranage (in his *Architectural Account of the Churches of Shropshire*) supposes that the original Norman tower stood south-west of the church, in the space now occupied by the west end of the aisle.

**Buildwas Abbey.** — Buildwas Abbey, though reckoned among Cistercian houses, and presenting in some respects a typically Cistercian plan, was not originally founded as such, but was the second or third house in England of the congregation of Savigny, a house in the diocese of Avranches, itself founded *circa* 1112, in imitation of Cîteaux. Savigny retained for a while its independence; but in 1147 was, with its daughter-houses, united (or, as some hold, reunited) to the Cistercian body. Meanwhile, it had founded in England: Furness in 1126 or 1127 (itself the parent of Byland and Calder), Combermere in 1133, and Buildwas in 1135.

The actual founder of the house was Roger de Clinton, Bishop of Chester, as those who presided over the diocese of Lichfield were then styled. After the union of the Savigniac foundations with Cîteaux, Buildwas was still in subjection to Savigny, and in its turn had the superiority over Basingwerk in Flintshire, and St. Mary's, Dublin, both Savigniac foundations; while the latter house again was the superior of the little Abbey of Dunbrothy. This is a good illustration of the Cistercian system of filiation of abbeys.

A good deal of the history of Buildwas is occupied with ineffectual attempts on the part of these dependent abbeys to free themselves from the control of Buildwas. The value of the house in 1535 was £129 gross, and £110 net; and thus it fell, as one of the smaller houses, under the Act of that year. It was granted in the year following to Edward Grey, Lord Powis.

The chief interest of the structural remains here is, first, that they present an almost untouched example of the early Cistercian arrangements. A comparison of their ground plans will show the extraordinary difference between this and Wenlock. There the east arm of the church is longer than the nave, here it appears disproportionately short, and the nave especially long, though not so long as the first church at Fountains, for instance.

This peculiarity is due to the Puritan spirit of the early Cistercians, a reaction against the elaboration alike in ornament and ritual of the Cluniacs. A popular estimate of the Cistercians may be made in the saying that they allowed no high towers to their churches, and no grease to their vegetables; and, though a caricature, this does at least emphasise the simplicity and rigidity of the early rule. With the exception of the sedilia (of Early English work), the whole of the church is of the first period: the shallow



choir, the flanking chapels, square-ended to discourage pomp, and even the omission of the sedilia, all are characteristic. Debarred from resort to painting or sculpture, the Cistercian builders were driven (*naturam expellas furca, tamen usque recurret*) to use the proportions of the buildings themselves, and the depth and elaboration of their mouldings, for beauty; and thus the Order played no small part in the evolution of our Early English architecture.

Other points of interest are the site of the monks' choir in the first two bays of the nave, and the screen walls between the pillars, thus parting the nave from the aisles, and enclosing the choir of the *conversi*, or lay brethren. A curious feature, occasioned, no doubt, by the lie of the ground, is that there is no western door. Probably, the outer entrance to the church was on the south side.

The monastic remains now extant consist of the vestry, or passage to the cemetery; the chapter-house, vaulted in nine bays; the "slype" beyond, leading to the infirmary, and a mass of building now embodied in the dwelling-house, which probably comprised the common room of the monks, the infirmary, and perhaps the abbot's lodging. The north and west sides of the cloister, which must have contained respectively the warming-house, *frater*, and kitchen, and the *cellarium* and guest-house, have entirely disappeared, or have not been excavated.

The site slopes sharply towards the north, which accounts for the cloister being placed on that side; and the plan in its north-east portion is therefore not quite so normal as in most Cistercian houses.

**Wroxeter.**—Uriconium, or Vriconium, as it ought to be called. Concerning the Roman city which lies beneath our feet, there is not much to be said. You see before you what has been uncovered. There are a good many objects from this site in the Shrewsbury Museum; and in the excellent guide-book by Mr. G. E. Fox, F.S.A., which I hope you all possess, you will find a clear description of the extant remains. There is the well-known book of Mr. T. Wright, and an exhaustive article by Mr. Fox in the *Archæological Journal* for June, 1897. The rest lies buried, crying out for the spade, and waiting the time when excavation shall yield here results of even more interest and value than in the case of Silchester. For Uriconium was a more important city than Calleva, and it perished in or about the year 584, in the raid of the West-Saxon chiefs up the Severn, by a conflagration which still leaves its traces in the blackened soil, and which therefore, paradoxically enough, preserves far more than when a town sinks gradually into decay, as did Calleva.

One or two remarks on the site may be made. One is the southerly sloping aspect always affected by the Romans in Britain. The other is its position, as in all other Roman river towns with which I am acquainted, on the lower part of the outside of a river

bend. This was to ensure that the stream, which formed an important part of the defence, should not desert the town by changing its bed. The exact spot of the settlement is conditioned by the ford which is, I believe, the lowest practicable on the Severn—at least, Camden seems to say so. This would account for the curious line of this portion of Watling Street, which, coming from Wall (Etocetum), Penkridge, and Oakengates on the east, enters Wroxeter on the north-east, and leaves in a southerly direction on the way to Stretton, Leintwardine, and eventually Caerleon-on-Usk. Round this ford would grow up a settlement, not so much of military as of commercial importance, and its irregular area would be later enclosed by a wall for purposes of defence; but of definite selection as a point of strategic importance, Uriconium seems to show no trace.

**Wroxeter Church.**—We have abundant evidence of a pre-Conquest building here in the north wall of the nave, which is of Saxon work, constructed of Roman stones, in many of which the “lewis-hole” is still visible. There is a considerable resemblance to the masonry of the north wall of Diddlebury Church, in this county, which is also of Saxon work.

The chancel is of the Transition period from Norman to Early English, and has a priest’s door on the south side. The south aisle was largely rebuilt in the eighteenth century, probably on old foundations.

The font is made out of a Roman base turned upside down, and hollowed into a bowl, probably in Saxon times. Stones of the pre-Conquest period are to be seen in the south plinth of the chancel arch (a design of birds pecking at serpents), and over the middle window of the aisle outside, this last being part of a cross-shaft of interlacing work.

There is an interesting series of monuments in the chancel, to Sir Richard Bromley, L.C.J., died 1555; to Sir Richard Newport and his wife, Margaret Bromley, *circa* 1570; and to John Barker, of Haughmond, and his wife, Margaret Newport, who died 1618. The first of these, though dated in the reign of Queen Mary, and containing in its inscription a prayer for the soul of the deceased, is erected in front of the Easter sepulchre, which it blocks; and seems to show that here, at any rate, in the Romanist revival the ceremonies of the Easter sepulchre were either disused or modified.

The tower of the church is said to have been brought from Haughmond after the Dissolution, and presents a mixture of fragments of all dates, from Late Norman to Perpendicular.

There is an interesting chest in the vestry, of the fourteenth—or perhaps even thirteenth—century.

There are two Roman pillars from Uriconium, at the entrance to the churchyard.

(FROM NOTES BY THE REV. PREBENDARY AUDEN, F.S.A.)

**Albrighton Church.**—The first halt on Thursday was at Albrighton Church, a building containing several points of interest. There is documentary evidence of a church here in 1187, and the lower portion of the tower goes back to this period. The nave has been rebuilt in the nineteenth century, but the chancel is a good specimen of fourteenth-century work, with an east window of unusual design. There are several monuments of interest. One, which bears the date of 1555, has the recumbent effigies of Sir John Talbot of Grafton, and Frances Giffard, his wife. Another plain undated table-tomb in the chancel is said to be that of the only Duke of Shrewsbury, who died in 1718. Outside the church is a notable tomb: that of Andrew fitz-Nicholas de Willey, who was killed at the Battle of Evesham, in 1265; and near it, against the wall of the south aisle, is an incised slab in memory of Leonard Smallpece, 1610.

**Tong Church.**—Tong is probably the most beautiful village church in Shropshire, and is celebrated beyond the limits of the county as being the one chosen by Charles Dickens from which to picture the surroundings of the last days of Little Nell and her grandfather, in the *The Old Curiosity Shop*.

There was a church at Tong soon after the Conquest, and in the south nave arcade are traces of thirteenth-century work; but the main part of the building dates from the early part of the fifteenth century, and is the work of Dame Elizabeth Pembridge, who, in 1410, bought the advowson from the Abbey of Shrewsbury, and founded a collegiate church in memory of her husband. The fine stalls and screen-work are a little later, and the Vernon Chapel on the south side was built by Sir Henry Vernon in 1515. The church contains a most interesting series of monumental effigies. The student of armour generally divides mediæval armour into seven periods, five of which are represented by the tombs at Tong. There are three brasses and a curious semi-effigy in the Vernon Chapel, of Arthur Vernon, Rector of Whitchurch, the youngest son of Sir Henry. The monument of Sir Thomas Stanley, who died in 1576, and his wife Margaret Vernon, and their son Sir Edward, bears an inscription which Dugdale, in 1663, attributed to Shakespeare. The vestry door has three "peep-holes," to enable the priest in charge to see that the lamp was burning before the High Altar. In the vestry is an old library, given to the church in the seventeenth century by Lady Pierrepont, and an old altar-frontal, ascribed to the nuns of White Ladies. The church plate is of unusual interest, and includes a ciborium of crystal and silver-gilt, used as a chalice since the seventeenth century.

The castle of Tong was modernised in the eighteenth century, and all its early work hidden by a front of semi-Moorish design, built by one of the Durant family, who bought the estates in 1746,



and pulled down the buildings of the college which stood on the south side of the present village, on the way to the castle. The college, dissolved in 1535, consisted of five chaplains and thirteen old men. The buildings were used later as a cloth factory. The ruins at the west end of the churchyard are those of some almshouses, rebuilt on another site. The graceful steeple of the church contains the "great bell of Tong," given by Sir Henry Vernon, which is to this day rung when a representative of the Vernons comes to Tong. It was sounded on the occasion of the visit of the Cambrian and Shropshire Archæologists, as among the latter was the present holder by inheritance of the Vernon estates at Hodnet.

**Boscobel.**—A glamour still remains round this hunting-lodge of the Brooke family, built in 1606, in the forest of Brewood; and the scene of the adventures of King Charles II, is regarded with interest. The Brooke family were Roman Catholics, and Boscobel was built purposely with places of concealment for persecuted recusants. Charles II took refuge here on September 3rd, 1651, after the Battle of Worcester. A tree stands in the neighbouring field in the same spot as the oak which sheltered the King; but opinions are divided as to its identity with the oak in which he spent the day. The thick wood that surrounded it has disappeared, and it is difficult to form a mental picture of what it was in the seventeenth century.

**White Ladies.**—A few fields from Boscobel lie the ruins of the Cistercian nunnery of White Ladies, founded about 1185. Only a small fragment of the twelfth-century cruciform church of St. Leonard now remains; but in 1651 the conventional buildings still stood, converted into a dwelling-house, with a small hamlet near. One of the Penderel brothers was the miller of White Ladies, and his horse carried the King for part of his journeyings. The mill and cottages were pulled down in the eighteenth century, and the site of the church fenced and used as a graveyard for the Roman Catholic population of the neighbourhood.

**Shifnal.**—The church of Shifnal (or Idsall, as it was called till after the fourteenth century) contains specimens of every period of English architecture from the twelfth century to the present day, and possibly its foundations are in part those of the Saxon Collegiate Church which existed here before the Conquest. The chancel, transepts, and west wall are Transitional Norman; the nave and porch Early English; the east window and the Moreton Chapel, on the south side of the chancel, Decorated. The builders of Perpendicular days have also left traces of their handiwork; and in 1592 a serious fire caused a new roof and many repairs to be necessary; while in modern days the whole building was restored under Sir Gilbert Scott in 1879.

There are several monuments of interest: one of 1526 to Thomas Forester, Prior of the Austin Canons' House of Wombridge, Vicar



of Shifnal, and Warden of the College of Tong, and some Elizabethan tombs of the Briggs family in the Moreton Chapel. Outside the church (but about to be replaced in the interior) is an early recumbent effigy of simple design.

**Shrewsbury.**—Friday morning was spent in exploring the town of Shrewsbury, under the guidance of Captain Williams-Freeman and the Rev. Prebendary Auden. Assembling near St. Mary's Church, the party first visited the house where Prince Rupert stayed in 1644. Thence they went by way of St. Julian's—an ancient foundation, but mainly rebuilt in 1749—to the picturesque street of the Wyle Cop, down which they passed to the Abbey Church. Little remains of the great Benedictine monastery except the nave of the church, built by Roger de Montgomery in 1088, and in an adjoining coalyard, the fourteenth-century reader's pulpit of the refectory. From the Abbey the party returned to the town, and, after a glance at the scanty remains of the Grey Friars' house, went by way of the Town Walls, with their one remaining tower, to the picturesque old house known as "Rowley's Mansion," built in 1618, now almost in ruins.

Proceeding from Hill's Lane, by Mardol, to Pride Hill, several interesting portions of the base of the old Town Wall were seen, through the courtesy of the owners of the adjoining property.

The morning was concluded by a visit to the Castle, where the Misses Downward kindly pointed out the interesting features of the old building, with its Edwardian towers.

**High Ercall and Haughmond.**—After luncheon, the members drove to High Ercall Church, an interesting edifice consisting of a Late-Norman arcade incorporated in a seventeenth-century rebuilding. Contemporary documents speak of the ruin of the Church during the siege of the Hall, and its subsequent restoration. From the Church they went to the remaining portion of the Hall: a fine house built in 1608 by Francis Newport, which made a stout resistance to the Parliamentary forces in 1646. Thence they drove to Haughmond Abbey—the ruins of a house of Austin Canons, founded about 1130 by William Fitz Alan, Lord of Clun, among the early possessions of which were the churches of Trefeglwys and "St. Mary de Sissares," in the diocese of Bangor, and later the advowsons of Nevin, in the same diocese, of Hanmer, co. Flint, and of Selattyn, co. Salop, now both in that of St. Asaph. The Church has wholly disappeared, but there are considerable remains of the domestic buildings, including a charming fifteenth-century well-house.

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#### BIBLIOGRAPHY.

Since none of the objects seen during the Shrewsbury Meeting are in any way directly connected with Welsh archæology, it would be quite out of place to give a detailed description of them in the *Archæologia Cambrensis*; but for the benefit of those members who desire to extend their knowledge of the antiquities of the district,

we append a list of books and papers containing all the necessary information :

#### ROMAN REMAINS.

T. Wright's *Uriconium* (1872).

T. Wright in *Journal of the British Archæological Association*, vol. xv, pp. 205 and 311 ; vol. xvi, pp. 158 and 205 ; and vol. xvii, p. 100.

T. Wright in *Arch. Camb.*, 3rd Ser., vol. v, p. 207, and 3rd Ser., vol. xiii, p. 157.

G. E. Fox in *Archæol. Jour.*, vol. liv, p. 123.

G. E. Fox in *Guide to Uriconium* (1904).

#### CHURCHES.

D. H. S. Cranage's *Churches of Shropshire*.

Eyton's *Antiquities of Shropshire*.

G. Griffiths' *History of Tong* (1894).

#### ABBEYS AND MONASTIC BUILDINGS.

Mackenzie Walcott's *Four Minsters round the Wrekin*.

J. Potter's *Remains of Ancient Monastic Architecture in England* (Part I, 1847).

*The Builder* for October 6th, 1900, and May 23rd, 1885.

#### ACTON BURNELL CASTLE.

T. Hudson Turner's *Domestic Architecture of the Middle Ages*, vol. i, p. 168, and

C. H. Hartshorne in *Archæol. Jour.*, vol. ii, p. 325.

#### HALF-TIMBERED HOUSES.

J. Parkinson and E. A. Ould's *Old Cottages in Shropshire*.

#### GENERAL.

Rev. T. Auden's *Shrewsbury* (Ancient Cities Series), and *Guide to Shrewsbury*.

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# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*Treasurer's Statement of Accounts, 1905.*

## RECEIPTS.

1905.	£	s.	d.	£	s.	d.
Balance at Capital and Counties Bank, Limited, Swansea, as per last Account	395	9	0			
Subscription from Liverpool Corporation, per Treasurer		1	1	0		
				396	10	0
Subscriptions for 1905, and Arrears from English and Foreign Members residing in North Wales and the Marches, per Canon Trevor Owen (177)					185	17
Subscriptions for 1905, and Arrears from Members in South Wales and Monmouthshire (176½)					185	6

Books sold :

Rev. C. Chidlow		0	6	0
Mr. C. J. Clark		8	10	6
		£8	16	6

£776 10 0

March 26th, 1906.

## PAYMENTS.

1905.	£	s.	d.
Mr. Romilly Allen : Editor's Salary		50	0
" " Disbursements		2	0
Canon Trevor Owen : Salary		10	0
" " Disbursements		5	11
Rev. C. Chidlow : Salary		5	0
" " Disbursements		3	9
Bedford Press : Printing <i>Journals</i> , etc.		210	11
Illustrations : A. E. Smith	£34	0	0
Special Photographs : A. Freke, Cardiff; Casts of Welsh Monument.	£1	10	0
P. B. Avery, Brecon, Stone, T'ralong Church	0	10	6
	2	0	6
W. J. Clarke, Insurance		36	0
C. J. Clark :		6	12
Rent of Warehousing Stock	£8	0	0
Commission on Sale of Books	0	17	0
Postage and Carriage	0	15	6
	9	12	6
Purchase of Five Volumes (New Series) <i>Archæologia Cambrensis</i>		1	10
Balance down		436	2
	£776	10	0

Audited and found correct.

J. FISHER,  
A. FOULKES-ROBERTS, } *Auditors.*  
W. L. MORGAN, *Hon. Treasurer.*

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## PEMBROKESHIRE ARCHÆOLOGICAL SURVEY.

*Treasurer's Statement for the Year ending 31st December, 1905.*

1905.		RECEIPTS.		PAYMENTS.			
January 1st.	Balance in hand as per last Account	£	s. d.	December 31st.	To Balance down to this date	£	s. d.
		9	11 1			9	11 1
		£ 9 11 1				£ 9 11 1	

Audited and found correct.

J. FISHER,  
A. FOULKES-ROBERTS, } *Auditors.*  
W. L. MORGAN, *Hon. Treasurer.*

March 26th, 1906.

## TRECEIRI ACCOUNT.

*Treasurer's Statement for the Year ending 31st December, 1905.*

1905.		RECEIPTS.		PAYMENTS.			
January 1st.	Balance in hand as per last Account	£	s. d.	December 31st.	To Balance down to this date	£	s. d.
		71	7 4			71	7 4
		£71 7 4				£71 7 4	

Audited and found correct.

J. FISHER,  
A. FOULKES-ROBERTS, } *Auditors.*  
W. L. MORGAN, *Hon. Treasurer.*

March 26th, 1906.



## Archaeological Notes and Queries.

HISTORY OF GRESFORD TOWNSHIPS: TREVOR PEDIGREE.

*To the Editor of the "Archæologia Cambrensis."*

SIR,—Partly through accident and partly through oversight, in my Trevor Pedigree opposite page 100, *Arch. Camb.*, 1905, I have omitted to record the marriage of the present Mr. Griffith Boscawen. Let the reader, therefore, note that Boscawen Trevor Griffith Boscawen, Esq., married, December 18th, 1888, Agnes Lilian Bellers, youngest daughter of the late Lieut.-Col. Bellers, J.P., D.L., of Bacton Manor, Pontrilas, Herefordshire, and has two daughters: Enid Sophia, born November 11th, 1889, and Vera Edith, born January 2nd, 1893.

ALFRED NEOBARD PALMER.

Wrexham, November 15th, 1905.

NOTES ON FONT AT LLANIESTYN, ANGLESEY.—This font is illustrated in *Arch. Camb.*, 1st Ser., vol. ii, p. 325 (1847).

The barbaric spirit of unrest and irregularity is overlooked in this illustration. Compare the illustration of 1847 with that accompanying these notes.

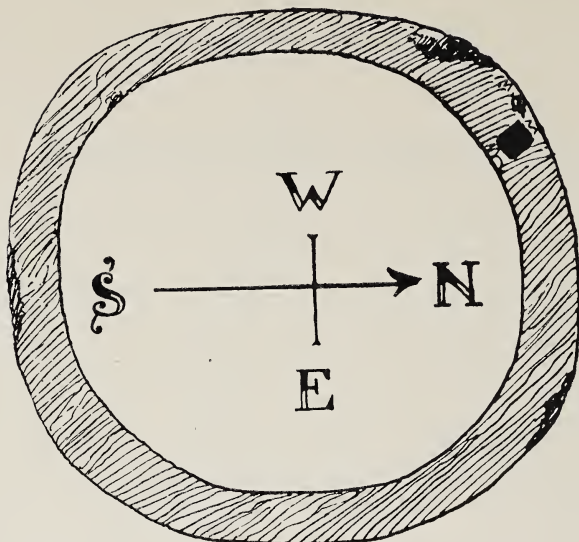
The font, apparently, has been re-set since 1847. A modern stem is omitted in the earlier illustration. The side facing east in 1847 now faces south, while that to the north now faces east, and the south side faces west.

The chequer pattern shown in the 1847 sketch, adjoining the "straight-sided rectangular spiral," is incorrect. Two circles should occupy the space in place of the chequers (see present illustration).

Both on the north and south faces are interlaced crosses. The former is not shown in the 1847 illustrations.

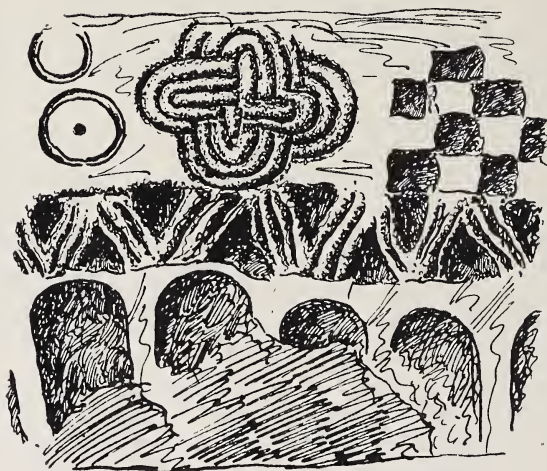
A vestry has been screened off at the west end of the church by a wooden partition. This partition presses against the western side of the font. It was found impossible to obtain a rubbing or any particulars of this face, further than the small arcade of round-headed panels at the base, the chevron band, and the commencement of the square chequers above. The central portion is depicted in 1847 with sunk lozenges or diamonds. The vestry screen renders it impossible to obtain any details of this ornament.

According to the sketch of 1847, the sides of the font appear to



## Plan

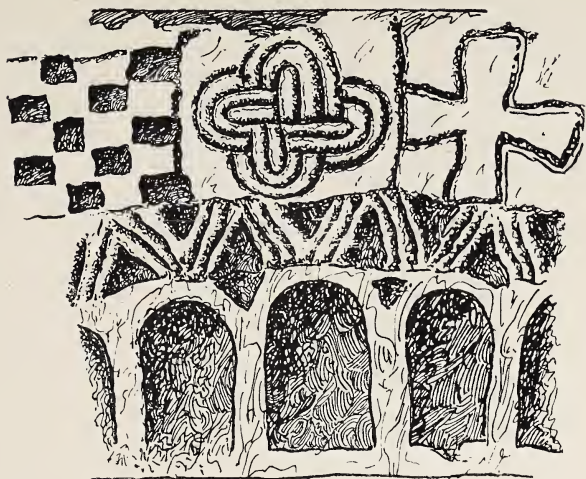
Font at Llaniestyn.



*Harold Hughes*

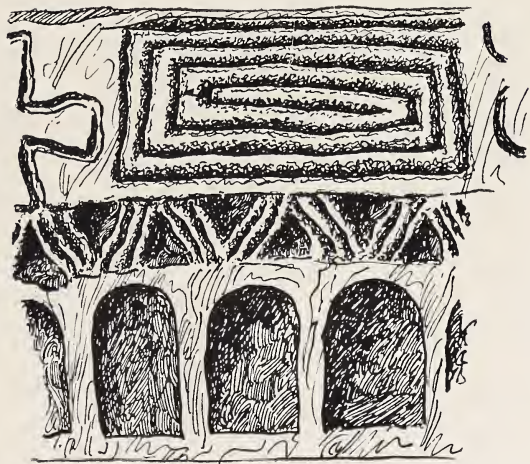
## North Face

Font at Llaniestyn.



## South Face

Font at Llaniestyn.



## East Face

Font at Llaniestyn.

be approximately parallel, and the angles rounded. The accompanying drawing will show that in reality the plan is oval, approaching to circular.

When I visited the church, in order to make the accompanying sketches, the font was in a very dirty and neglected state. The bowl had been employed as the receptacle for old rubbish. The whole church was in an ill-cared-for condition.

HAROLD HUGHES.

Aelwyd, Bangor, December 28th, 1905.

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# Archaeologia Cambrensis.

SIXTH SERIES.—VOL. VI, PART III.

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JULY, 1906.

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## ROMAN REMAINS: PENYDARREN PARK, MERTHYR TYDFIL.

By F. T. JAMES, Esq.

IN the year 1867, Mr. Charles Wilkins, in his *History of Merthyr*, records the fact that when Penydarren House was built, the workmen found a great many Roman bricks and some tessellated pavement in digging the foundations; and it was generally accepted in the locality that the Romans had established a fort or settlement of some kind at Merthyr: for in addition to the above statement in Mr. Wilkins' *History*, there is the evidence of the existence of Roman roads in the immediate neighbourhood. To the east there is on the summit of the Fochriw mountain a Roman road, shown on the Ordnance Map as running from the Gelligaer fort almost direct north to a point on the existing parish road near Twynywaun, north-east of Dowlais; but from that spot all traces have disappeared, in consequence of the creation of the Dowlais Works, and of Dowlais itself.

Twynywaun is about  $2\frac{1}{2}$  miles from Penydarren Park. To the north-west, the nearest point shown on the Ordnance Map of the existence of the Roman road lies close to the western corner of Cyfarthfa Castle; thence it takes its course north-west to the Gurnos farm, and thence to Pontsarn—the word “Sarn” denoting at once the existence of a Roman road, *e.g.*, Sarn Helen. From

Pontsarn the road can be traced on the Ordnance Maps across the river Taff Fechan, thence up the Taff Fechan valley, across the eastern spur of the Beacons along the crest of the ridge called Nant Calch, which forms the eastern boundary of the Glyn valley. It then descends to Maes Mawr, near Talybont, Breconshire, fords the river Usk, and pursues its course to Llansantffraid, at which point it has apparently disappeared, but about one-third of a mile, in a northeasterly direction, it joins the Roman road leading from Abergavenny (the Roman Gobannium), thence through Brecon to the Roman camp or fort known as the Gaer.

It would thus appear that Merthyr was, like Gelligaer, an outlying fort, with perhaps a somewhat larger settlement, as will appear subsequently by the remains discovered in Penydarren Park, and was probably one of a long chain of forts erected throughout the land of the Silures, who were the original inhabitants at the period of the Roman occupation; and it is possible that the forts were erected at the period when the country was overrun by Varonius, or after it had been finally conquered by Frontinus, and reduced to a Roman province under the name of Britannia Secunda (see "The Description of Britain, translated from Richard of Cirencester").

Having dealt with the position of the site at Merthyr generally, I will now endeavour to record, as clearly as I can, the history of the recent excavations on the site during the last few years.

In September, 1902, Mr. B. R. S. Frost, Mr. C. Martin, and myself commenced digging in the centre of a grove of trees situated in Penydarren Park, about 200 yards due west of Penydarren House, the precise spot being at the apex of a triangle, having for its northern side a line drawn from the Brecon road due east through Penydarren House to the road leading to Dowlais. From the grove to Penydarren House the ground rises, the slope being very gradual to within



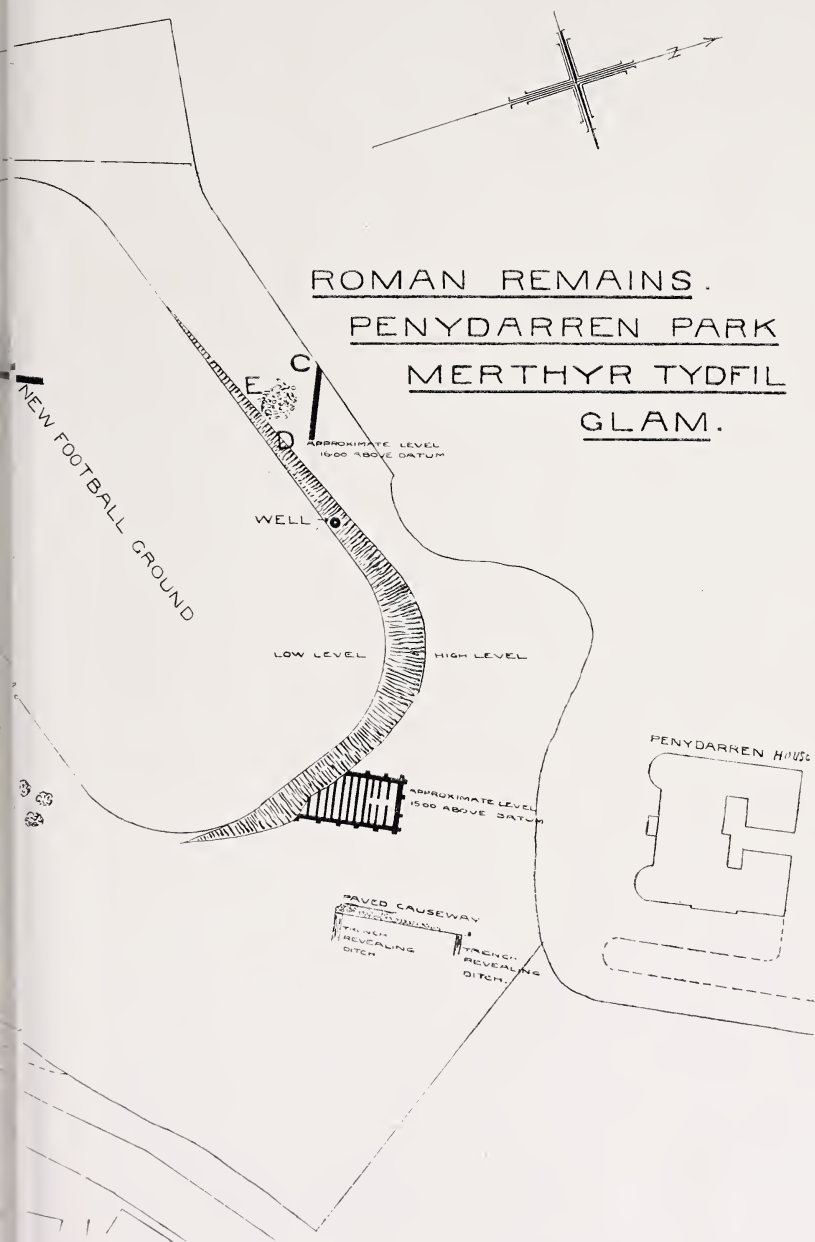


SCALE

GENERAL PLAN.



ROMAN REMAINS.  
PENYDARREN PARK  
MERTHYR TYDFIL  
GLAM.





about 50 yards of Penydarren House, when the ground rises rapidly, and has an inclination of 1 in 17.

Penydarren House itself is about 700 ft. above the sea level. On the other two sides of the triangle the ground drops rapidly down, with the result that the whole of the park commands a wide view of the valleys to the east, south, and north-west, and a fort situated on the site of Penydarren House would entirely command the country round for miles. As the result of our digging operations, we came across many indications of Roman remains in the trench, namely, blocks of tufa, fragments of bricks and flue tiles, but no definite floor or walls; and I then engaged the services of a labourer, and ultimately came across the floor of a hypocaust, which, upon being cleared, disclosed the floor of a room about 30 ft. by 22 ft., with 14 pillars one way and 9 pillars the other way, of bricks 8 ins. square, piled one upon another. The floor upon which these pillars rested was made of concrete 4 ins. thick, and composed of small portions of broken brick and stone and lime, and underneath the same was a bed of rough stones of 2 ft. or 3 ft. in thickness. At the north end of this floor were evidently the remains of the furnace, with a narrow walled entrance leading to same. Large quantities of charcoal, and other evidences of fire, were found at this spot, but, curiously enough, no vestige of the walls of the building could be traced: although, owing to the close proximity of the trees it was impossible, on the eastern side at all events, to prove the non-existence of the walls. I ought to add here that I obtained the ready consent of Major Stuart Morgan, the landowner, to excavate as much as I wanted, provided I did not destroy the trees. In addition to the square bricks which formed the pillars of the hypocaust, portions of large bricks which, when complete, would measure about 2 ft. square, were discovered, and they undoubtedly formed the floor of the room, as they fitted the space from centre to centre of the brick pillars.

Broken box-flue tiles were also found in considerable quantities in clearing the floor of earth, stones, and *débris*, but not much pottery, with the exception of some common grey or black ware, and a few pieces of light-coloured ware, with violet or puce spots, said to be late Roman by Mr. Reginald Smith, of the British Museum, who also suggested that the ware was made in imitation of marble.

At this period a committee was formed to raise funds so as to enable the work of excavation to be continued.

The committee arranged to fence in the site, and the Merthyr District Council were kind enough to grant the use of one of their rooms at the Town Hall, for the purpose of exhibiting and storing the pottery and other objects of interest found during the excavations.

In May, 1903, I communicated with Dr. F. Haverfield, F.S.A., of Oxford, informing him of what had been discovered, and on the 22nd of June, 1903, he visited the site; and, after a careful examination of the excavations, he suggested that if any pieces of mosaic were discovered, it might safely be presumed that a Roman villa had existed in the neighbourhood.

As to the course of further excavations, "proceed," he said, "from the known to the unknown. This bath cannot be an isolated thing. The bath-house might be 80 ft. to 100 ft. long. There was almost always a little bath-house or hypocaust outside a Roman fort; and they should work outwards with a view of discovering the walls, or vestiges of the walls, in order to ascertain the real extent of the remains and the boundary."

Dr. Haverfield further said, that what he had seen had interested him very much, and he had not the least doubt that this was part—and not the whole—of some rather considerable remains definitely belonging to the Roman period, possibly of the first or second century.

Either there was here a small fort something like that at Gelligaer, or it was possibly part of the villa of



a Romano-British noble. The main thing was to find out where this detached building of a larger whole extended, and to determine further on in the field any pieces of contiguous building; and then they would be able to ascertain whether this was a series of forts to keep down the Silures, or whether it belonged to some peaceful villa that probably some native who had become Romanised was living in on his own land. Whether they found the remains of a villa or of a fort such as that of Gelligaer, they would get a distinct light upon the civilisation and the life of the period. His own impression was, *à priori*, that this site, standing in a very high and strong position, was one which he would rather expect to find a fort than a villa; and, if they wanted to trace the early history of Merthyr, they could only do it by excavating, and therefore he hoped they would be able to carry on the work further, and find out what the bath was in connection with.

The work proceeded during the summer of 1903, and was superintended chiefly by Mr. B. R. S. Frost, the Honorary Secretary, and myself: with the result that a second floor and small hypocaust, lying about eleven yards to the east of the first hypocaust, was discovered. It consisted of an apse, and measured 23 ft. by 21 ft. outside external walls.

Box tiles and roofing tiles were found in considerable quantities when clearing the floor; the brick pillars were not so complete as in the first hypocaust. A paved and walled drain led from this to the lower open ground. In this drain a quantity of black pottery was found.

About 12 yards to the south of the apse hypocaust were found the walls of a building about 4 ft. by 7 ft., partly built of square-shaped bricks 9 ins. square; but Dr. Haverfield was unable to say what it was. It was found at a depth of 2 ft. below the surface. The two hypocausts already mentioned were only about 1 ft. below the surface. Near this building was a wall 3 ft. thick, running due east up to the boundary

fence wall of a private residence. Close to this building was discovered a third hypocaust, considerably larger than the first, measuring about 50 ft. by 18 ft., with concrete floor similar to the first, and with brick pillars to hold floor of room. On the east side the wall was still standing, made of dressed stone and of considerable thickness ; and, lying in a heap towards

ROMAN REMAINS

PENY DARREN PARK

MERTHYR TYDFIL. GLAM.

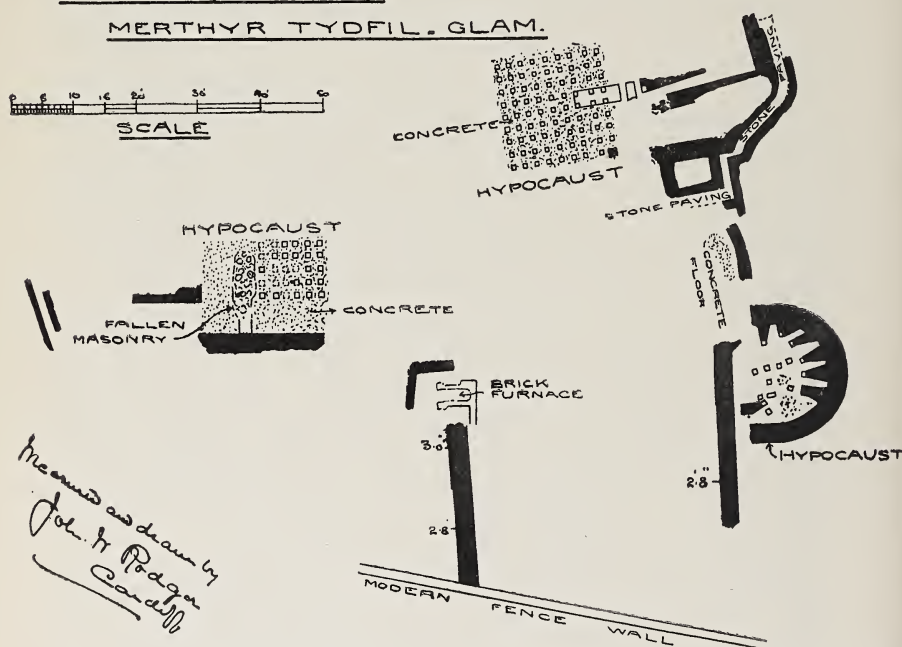


Fig. 1.

the south end of the floor, was a large mass of wedge-shaped tufa blocks or voussoirs, which from their shape had evidently formed portions of an arch. Large quantities of tufa were found in clearing this floor. I think there can be no doubt that these hypocausts were the heating arrangements for baths. Similar blocks of tufa can be seen to-day in the roof of the chamber in the tower of Morlais Castle, which lies about  $1\frac{3}{4}$  mile north of the site.

This tufa was probably obtained at a spot lying east of Vaynor Parish Church, and about half a mile from Pontsarn. Tufa was found at the Gelligaer fort, and was probably obtained from the same source, as I am not aware of its existence anywhere in the neighbourhood of Gelligaer; neither would it be likely, having regard to the fact that the limestone crops out considerably north of that parish. Tufa is also found in the Glais Brook, Pontsarn, and in Cwm Ffrwd Cefn.

During the summer of 1904, the committee took no steps to proceed with the excavations; but, as negotiations were known to be pending in the autumn of that year for the leasing of the Park to a syndicate by the owner, Major Stuart Morgan, it was thought arrangements could be made for exploring the ground lying between the remains of baths already discovered and Penydarren House; and, early in this year, the contractors took possession of the ground on behalf of the lessees, and commenced levelling by excavating the sloping ground in front of Penydarren House. It was then considered imperative by Mr. Frost and myself to engage two men, and drive a trial trench from the villa in the direction of Penydarren House; and this was done from the point A to point B on the General Plan—a distance of about 15 yards. This trench was about 2 ft. 6 ins. in width, and was taken down to the subsoil, which is clay. No trace either of walls or buildings was found along this trench, but a considerable quantity of common grey or black pottery, and portions of amphoræ and some Samian, were found. Throughout the whole length of this trench were found traces of charcoal and ashes, as if the whole surface had been burnt; and in one spot large lumps or sections of clay were found of quite a different character to the natural soil; in fact, it had the appearance of clay worked up and prepared for making into bricks or common pottery. This trench was eventually stopped, in consequence of the tipping by the contractor's men from the slope; and it was a matter of great regret to me that we were unable to

thoroughly trench the whole of the area before the levelling work had been commenced; for I feel confident that we should have discovered the remains of further buildings, judging by the discoveries we subsequently made, and which I shall refer to later.

Having filled in the trench, we decided to test the ground adjoining the garden wall of Penydarren House, and the trench marked *cd* on the General Plan, in length about 20 yards, was opened, with the result that the foundation of a wall, running almost due east, was disclosed: the stones were large, and very much in the rough, and embedded in clay. Very little pottery was found in this trench. As the trench had approached the edge of the slope then being excavated by the contractors, we left it, and drove a trench in the comparatively flat piece of ground lying due north of Mr. Harrap's house, and we soon struck upon the remains of the building marked *FG* on the Plan. *F* consisted of what was apparently a room 32 ft. 9 ins. in length, measured from the inside of the southern wall to the outside of the northern wall, having walls 2 ft. 6 ins. in width on the west and 3 ft. in width on the east.

The partition wall between the two rooms was 3 ft. in width, and the width of the room was 22 ft., measured from the outside of the walls. The room *G* measured internally 8 ft. by 9 ft., with walls 2 ft. 9 ins. thick. The floors of both these rooms had, from the large amount of small portions of red brick found therein, been paved with brick laid upon clay, which again lay on a foundation of thin stones, laid herring-bone fashion. Very little pottery was found in clearing the soil. The walls were built of stone dressed in a quarry, regularly laid apparently in clay, and were found about 2 ft. below the surface of the ground. In driving due west from the room *F*, the men struck upon a pavement about 3 ft. in width, and at a depth of 4 ft., and following this up we ultimately uncovered a regularly-laid pavement, forming a parallelogram 35 ft. by 28 ft., measured externally. The paving-stones





FIG. 2. ROMAN HYPOCAUST AT PENYDAREEN PARK, MERTHYR TYDFIL.







FIG. 3. ROMAN HYPOCAUST AT PENYDAREN PARK, MERTHYR TYDFIL.







FIG. 4. FLUE OF ROMAN HYPOCAUST AT PENYDARREN HOUSE, MERTHYR TYDFIL.







FIG. 5. ROMAN WELL AT PENYDARREN PARK, MERTHYR TYDFIL.





were large, but thin. The largest stone was at least 4 ft. in length, and at certain points on the external edge of the paving we discovered that at regular intervals the stone had been notched for the purpose of letting in a wooden beam, or support of some kind. In clearing the ground along the pavement, a very large amount of pottery and Samian ware of various kinds was discovered, more particularly on the north-western side thereof; also some glass, including a fine neck of a cinerary glass bottle or urn. The latter was found in the clay, just outside the pavement. Some fine portions of amphoræ were also discovered. Here was also found the interesting fragment of a household god, hereafter referred to.

I ought to have stated that during all this time we were keeping a sharp look-out for signs of walls and buildings in the ground which was being excavated by the contractors in the slope facing Penydarren House. At a depth of about 8 ft., fragments of an amphora were found. The navvies were encouraged to look out for any pottery or coins, and in that way we were able to obtain two coins and some fine specimens of Samian ware, which you see exhibited here to-night.

The well marked on the Plan was discovered one day during the excavations by the contractors, and was carefully cleared under my superintendence. It was about 15 ft. deep, and 4 ft. in diameter internally, with walls 2 ft. thick. Much to my disappointment, it did not yield up many interesting objects, beyond fragments of Roman brick, a little pottery, a broken quern, and an unusually large whetstone.

In the month of April, the workmen who were excavating the soil from the bank, at a point about 80 yards to the south of Penydarren House, at the bottom of the slope at the east end of the new football ground, came across a wall, and we at once commenced to follow up the walls in the direction of Penydarren House, with the result that we uncovered the foundations of a large buttressed building, very similar in

form to a building found inside the Gelligaer fort. It consists of a parallelogram 60 ft. at least long, 35 ft. in width from outside the walls, with a series of transverse walls, averaging in thickness about 1 ft. 6 ins.

The spaces between the transverse walls are not equal, but vary more or less : the first space on the north end of the building being 6 ft. between walls, the remaining spaces averaging about 3 ft. The external walls are 2 ft. 5 ins. thick. From the north

# ROMAN REMAINS

PENYDARREN PARK

MERTHYR TYDFIL GLAM.

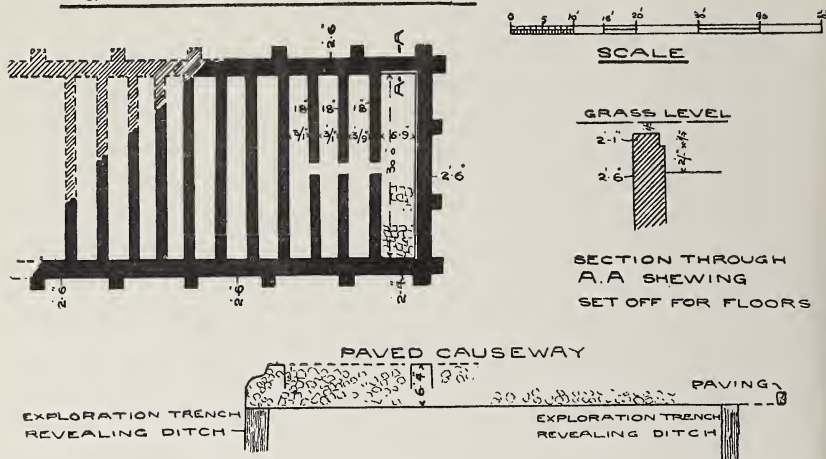


Fig. 6.

wall to the edge of the existing batter, 10 transverse walls have been uncovered, and no doubt the building extended further south, but to what distance it is impossible to say, as the walls have been carried away by the navvies in their levelling operations.

The photograph reproduced on Fig. 6 gives a good idea of the size and nature of the building. The building differs in one particular from the Gelligaer building : it has two buttresses on the north wall, whereas at Gelligaer you have another chamber and no buttresses. The walls are about 3 ft. from the surface,

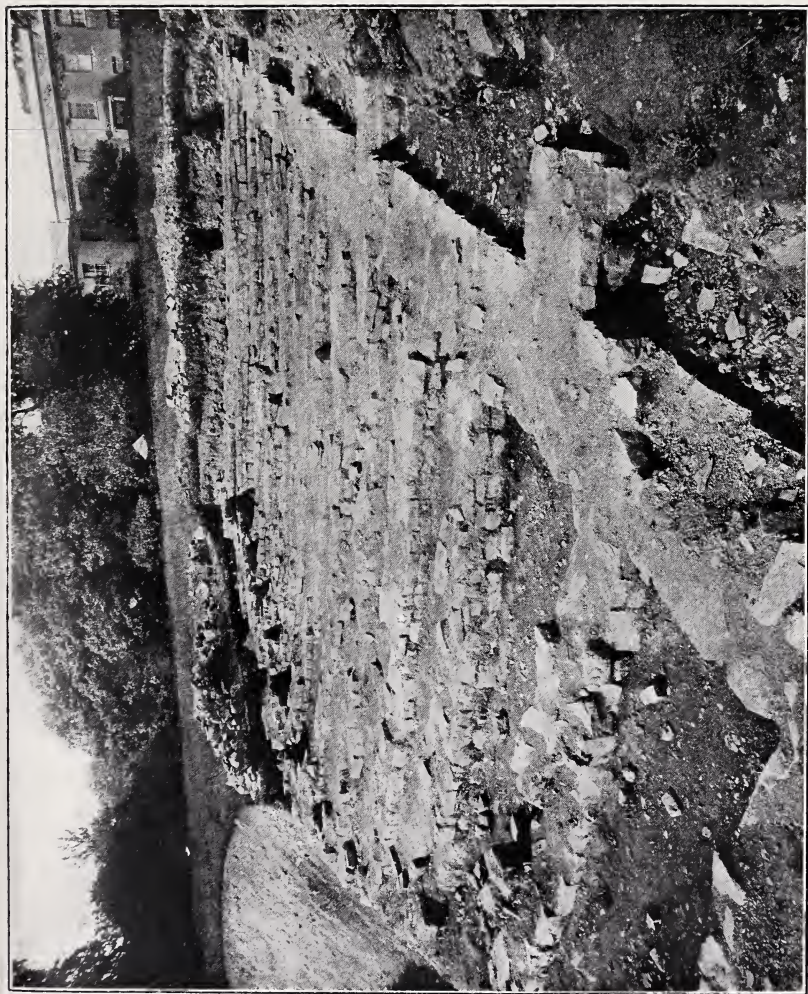


FIG. 7. ROMAN BUILDING AT EAST END OF NEW FOOTBALL GROUND, PENYDARREN HOUSE,  
MERTHYR TYDFIL.





and the ground rises about 1 in 10 from south to north. The stone used is apparently quarry-hewn stone, and from portions of mortar discovered in clearing the *débris* and the fine reddish sand found, the walls were built in mortar. On the north-west corner the external wall shows the position of the wall-plate, and judging from the quantity of nails found in clearing the *débris* between the transverse walls, these walls carried a wooden floor.

The thin transverse walls contain central openings, as appear at Gelligaer, and as appear in Figs. 6 and 7. The buttresses are built on the east side at intervals of about 10 ft. apart, and those on the west side are not built exactly in line with the eastern buttresses. There are no signs of a threshold, or of a hypocaust, although a quantity of large bricks were found in different parts of the building. One was exactly 20 ins. square and  $3\frac{1}{2}$  ins. thick, and charcoal was found between some of the transverse walls. Possibly the building was used as a granary or store, as was suggested at Ribchester by Mr. J. Garstang, who made some excavations of a similar building (see *Gelligaer Report*, p. 64).

This building is, I believe, an important find, as it seems to indicate the existence of a Roman fort on the site now being excavated. Mr. John Ward, F.S.A., of Cardiff, has seen the building, and is inclined to agree with the fort theory. When clearing this building, three pieces of tufa were found, one portion of which Mr. Ward pointed out had a design worked on one face, and was almost certainly one side of an altar.

Since writing the above, a paved causeway has been found to the east of the buttressed building, and what was believed to be the ditch (see Fig. 6).

I wrote Mr. Haverfield informing him of the discovery of the buttressed building, and also with a plan of the site; and in his reply of May 24th, 1905, he says:—

“On the whole, I incline to think the remains must belong to a fort and its outbuildings; but I do not feel sure. The

buttressed structure occurs so regularly in forts, and so rarely elsewhere, that it goes a long way. *Contra*, I do not know exactly how much ground has been excavated, and how carefully. The buttressed building ought to have close to it other substantial structures of stone, such as few excavators would overlook, though the fort might in other respects have been filled with buildings of wood or mud (barracks, tents, etc.) If the buttressed building stands absolutely alone, it is puzzling, and unsuitable to the fort theory. The building in the wood (over the wall from A) seems certainly both; but I am puzzled to fit the two squarish hypocausts into a military bath-house, for their lines are not parallel, as the lines of the military bath-house usually are."

### NOTES ON THE FINDS.

These are varied, and some of the examples of so-called Samian ware are very fine. I took the opportunity of consulting Mr. Reginald Smith, F.S.A., of the British Museum, who gave me every assistance in describing and identifying the pottery, etc., specimens of which I took up with me to show him. I should like here to acknowledge the attention and courtesy I received from Mr. Smith.

Contrary to the experience at Gelligaer, the finds are much more varied, and indicate, I think, a more important settlement than the fort at that place.

It is somewhat curious that so few coins have turned up—two only: one a Roman denarius, *circa* B.C. 150, and the other a Vespasian (69-79 A.D.) or Titus (79-81 A.D.). The above identification I obtained from the Coin Department of the British Museum.

The following description of the finds is the result chiefly of my interview with Mr. Smith. The Samian ware so-called is mostly Rutenian ware, and was made in the period 50 to 150 A.D. The Ruteni were a Gaulish tribe, inhabiting the modern Granesengue, in the Department of Aveyron, in the South of France.

On comparing this ware with that in the British Museum, the paste appeared to be much softer, and

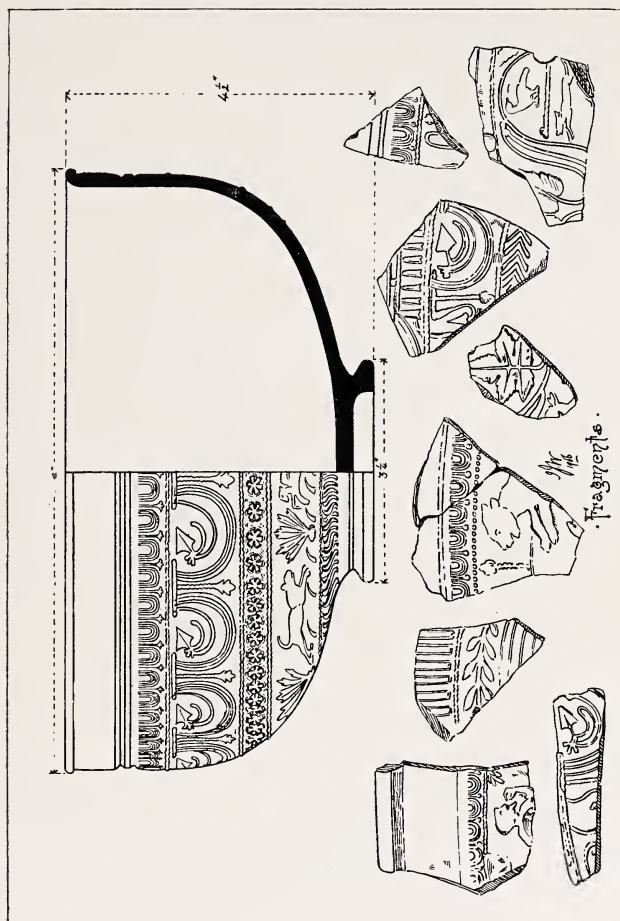


FIG. 8. SAMIAN WARE FOUND AT PENYDARREN HOUSE, MERTHYR TYDFIL.





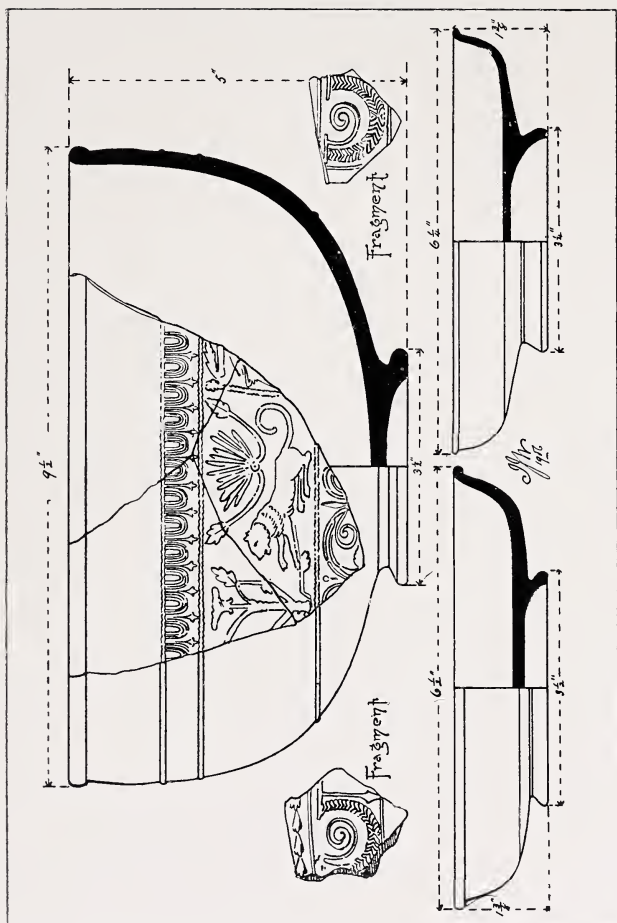


FIG. 9. SAMIAN WARE FOUND AT PENYDARREN HOUSE, MERTHYR TYDFIL.



the glaze was not so hard. Mr. Smith suggested that it was possible that some of the specimens found were German, and somewhat inferior to the Gaulish ware.

About half a dozen Samian vases were found with potters' marks more or less distinguishable. Since that date, two more have been found; also two handles of amphoræ and a mortarium, with potters' marks thereon.

The mutilated portion of a household god in white terra-cotta, commonly called "Venus," was found in

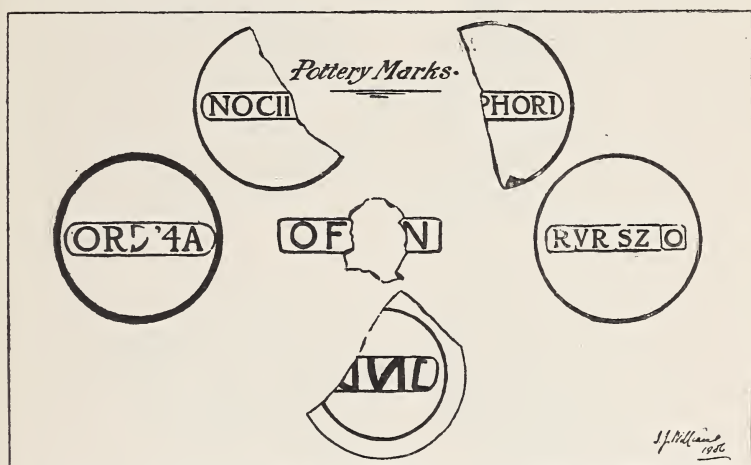


Fig. 10.—Roman Potters' Marks, Penydarren House, Merthyr Tydfil.

clearing the *débris* off the pavement in the building marked H on the plan, as before stated; full particulars are given respecting these household gods in Roach Smith's *Coll. Antiq.*, vol. vi, p. 52: in fact, one of the woodcuts illustrates one of these curious gods, with her hair worn in an almost precisely similar style.

A large quantity of coarse yellow ware was found, consisting chiefly of amphoræ and mortaria (Fig. 12, p. 207), and also common red, grey, and black wares, consisting of smaller vessels of various kinds.

The thin brown ware, of which there is a complete vase in the British Museum, precisely similar in shape

and material, is known as Durobrivian, and was manufactured at Caistor, near Peterborough.

The small portions of glazed ware were probably made in France, and are very rare in Britain ; there is a very interesting case in the British Museum of this ware.

The coarse red ware, Mr. Smith suggested, was made locally ; and this view, it appears to me, is rather confirmed by the clay found in trench A B.

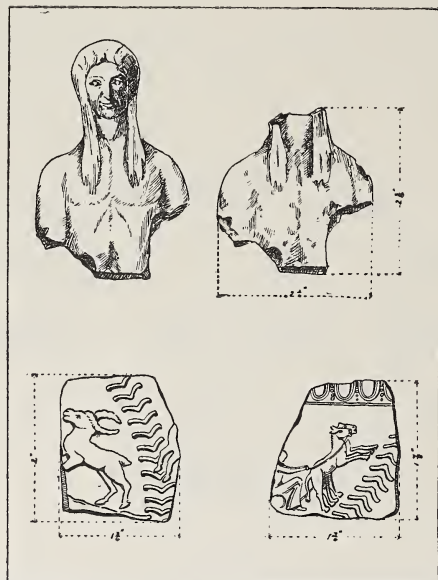


Fig. 11.—Roman Household God and Samian Ware, Penydarren House, Merthyr Tydfil.

The black and white beads were used in a game or on the Abacus (the calculating board).

The head and bow of a brooch is of the Romano-British type.

Some of the red ware was Salopean.

The thumb-post ware is New Forest pattern, and probably was made there.

A fragment of hard red ware, part of a vessel, is mica-sprinkled ware.

The only specimen of internal wall-plaster found on the baths site was attached to a roofing-tile used for walling with plaster and fresco, or tempera painting.



The ware, with red splashes of colour, is a ware made in imitation of marble, one small vase of which was pointed out to me in one of the cases at the British Museum.

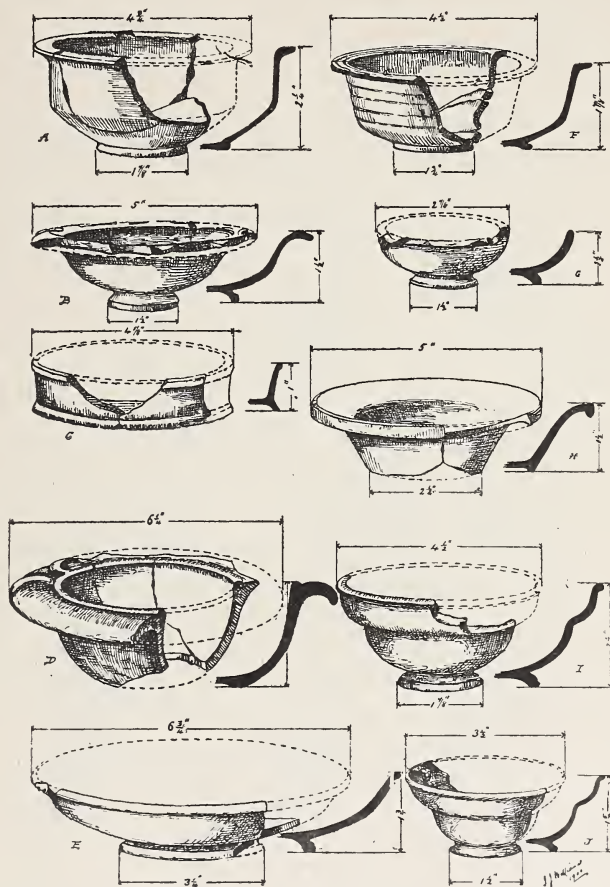


Fig. 12.—Roman Mortaria, etc., Penyardarren House, Merthyr Tydfil.

### *Bronze Objects:—*

A bolt or key.

A brooch, with spiral spring, the chord hooked. First or early second century, A.D.

*Lead Weights.*—These were weighed by Mr. Smith with the following results:—

726 grains, Troy.  
2257       "       "  
4066       "       "

Various fragments of mortaria have been found; most of them have evidently been used, as the small pieces of flint or spar burnt into the bottom of the vessel are worn down.

### *Glass.*

The large blue neck which we were fortunate enough to find is almost exactly similar to cinerary glass vessels in the British Museum, and the same remark applies to the portions of glass handles found. In the British Museum are also specimens of window-glass, having a dull surface on one side, of which we have several examples.

The Merthyr Corporation have consented to accept the finds, and have provided the necessary cases for same, which are being placed temporarily in the public reading-room at the Town Hall. They will, I trust, ultimately be placed in a local museum whenever established, which I hope will be in the near future.

Very recently there has been found, at about 200 yards north-west of Penydarren House, some pottery vessels. One is a dish of Samian ware, about 7 ins. across by  $1\frac{3}{4}$  high; it appears to have been quite whole when found, but the workman broke it with his pick. The other vessel is jug-shaped, and stands about 9 ins. high by 6 ins. across at the thickest part.

Portions of another vessel of black, thick ware were also in the same spot, but were too fragmentary to put together.

In addition to the above, and more recently still, two more "pots" have been unearthed. They are of the dark blue ware, and are doubtless cinerary urns, and the largest is 7 ins. high by 6 ins. at its greatest bulk, and 3 ins. aperture. They were intact, and contained fragments of bone. It is thought that we now have struck the cemetery.

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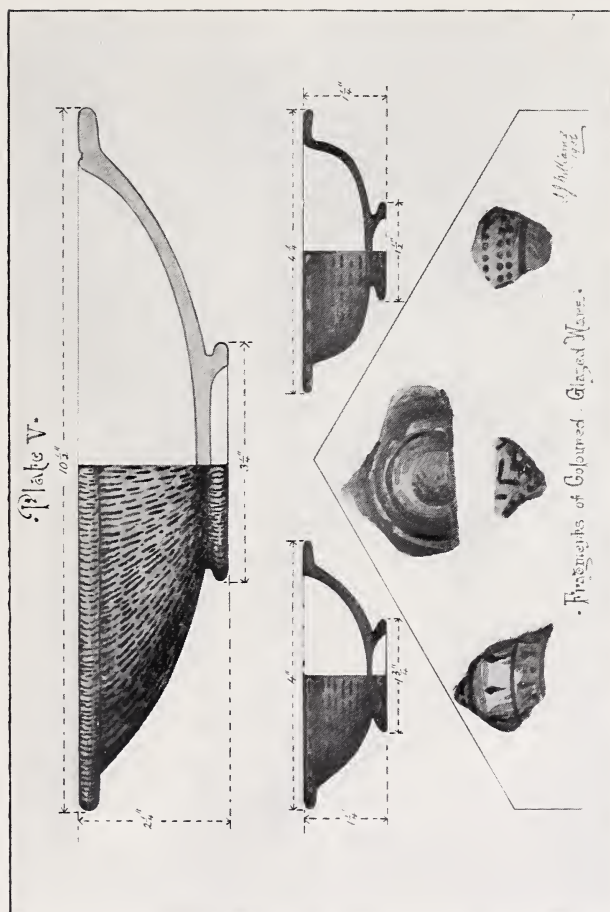
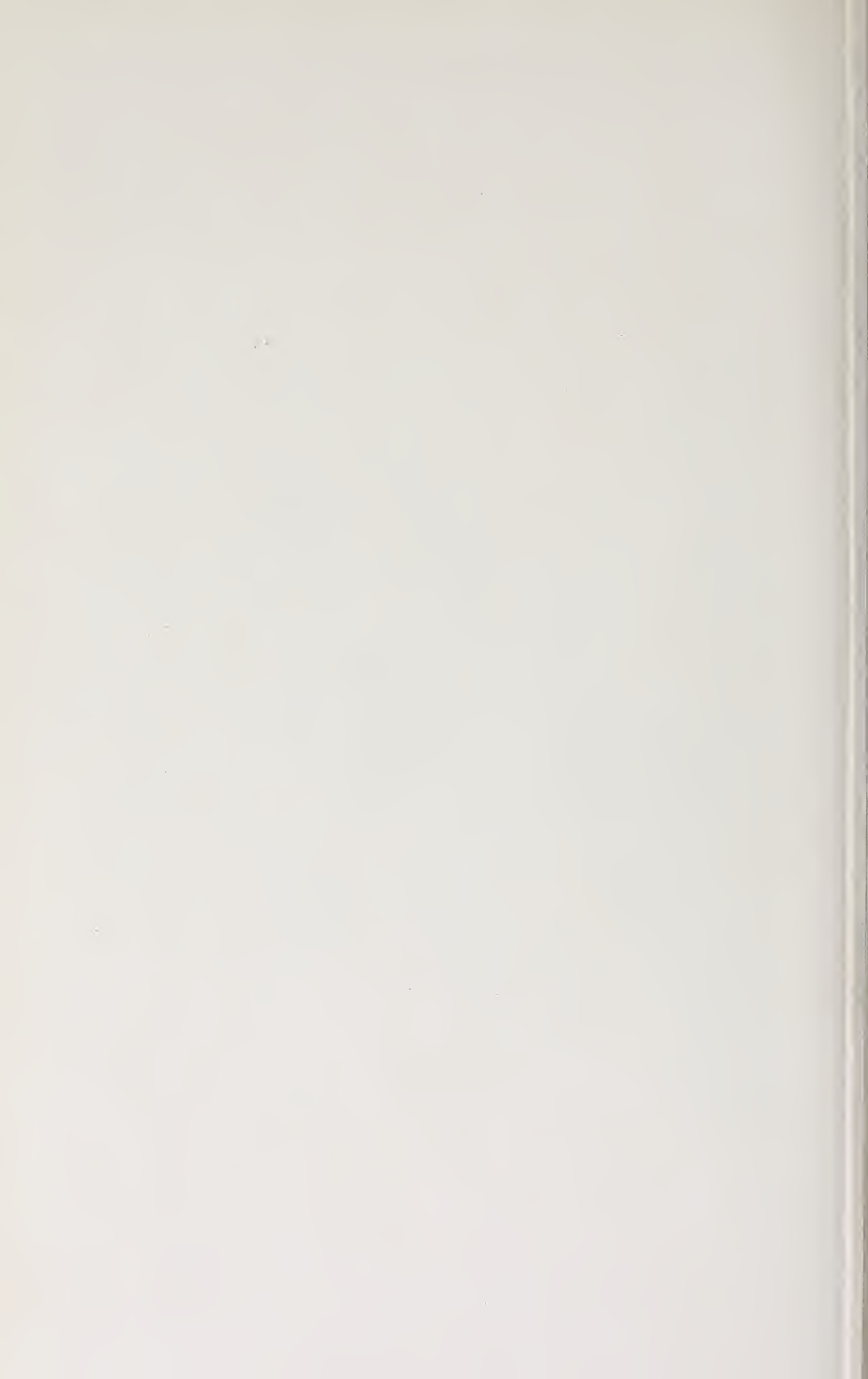


FIG. 13. ROMAN GLASS AT PENYDARREN HOUSE, MERTHYR TYDFIL.





## NOTES ON OLD RADNOR CHURCH.

BY ERNEST HARTLAND, Esq., F.S.A.

OLD Radnor parish is denominated in Welsh sometimes Maesyfed Hên, and sometimes Pen-y-craig. The latter is descriptive of the situation of the church and Palace. Tradition, in some degree confirmed by history, assigns a castle or palace to this spot, the remains of which are supposed to exist on a circular piece of ground situated in a field on the south side of the churchyard, from which it is separated by the road, and surrounded by the remains of a deep fosse, or moat. (On one side of this the school-house is now built.) These buildings fell the victims of civil dissensions, and were destroyed in 990, when the first historical notice of Pen-y-craig was made. The Mercians had made no permanent settlement in this or any other part of the district till after the second successful expedition of Earl Harold into Wales, when he took possession of Old Radnor, and transferred the seat of his government to Radrenove, or New Radnor. Camden thought that Old Radnor stood on the site of the Roman city of Magos, but for this no argument is forthcoming. In *Domesday Book*, Radnor is described by the general term Wasta, by which is meant, not land unappropriated, but land unenclosed, as the greater part of Wales at that time was.

Old Radnor Church, standing on the northern slope of a rocky eminence, occupies a prominent position, and commands a wide extent of country. The tower, which is in the Perpendicular style, is strongly built, and bears evident traces of being used for defensive purposes. The staircase, in the north-east corner, has six loophole windows, which were used not only for lighting it, but for archers. Most of the stones have decayed and been renewed, but in some cases the rounded holes at the top and bottom for shooting arrows are left. In

some of these windows an upright iron bar has been inserted. The tower has, besides, three large windows on the south side, one on the west, and two on the north. The battlemented top has also slits for archers, and at the north-east angle a small turret is carried up over the staircase, to which access must have been obtained by a ladder. In this turret a beacon fire could be lighted, and I am told the iron cradle for this was in existence not long ago. At each of the other three corners a small stone platform was let into the wall about four or five feet from the landing roof, on which a man could stand to look out for approaching danger. The church is dedicated to St. Stephen, and in the three empty niches over the porch the architect, at the restoration in 1882, placed figures of St. Stephen, with palm and stone; St. Mary, with an open book and lily, and in the centre niche our Lord, with the orb. In the wall of the porch is the remains of a large water-stoup, 1 ft. 9 ins. across.

The present church—of the fifteenth century—contains various remains of the earlier one of the thirteenth, and a trace of a still earlier one was found at the restoration, built up in one of the chancel piers, in the shape of a Norman capital, which now lies in one of the chapels. The pier arches are of Late Decorated, if not later period, and the windows are Perpendicular. The window at the east end was removed in 1882, and replaced with modern tracery and glass. Accounts differ as to the style of the former one, for the church appears to have been twice restored within the last fifty years. Two paintings of Moses and Aaron, with cherubs above, of some merit, and painted probably in the eighteenth century, were removed from either side of the window, and placed in the vestry, at the same time. I think they might advantage be replaced. The commandments were probably removed in one of the restorations, and occupy a place over the Easter sepulchre now. In the vestry window is a piece of old sixteenth-century glass, of St. Catherine with her wheel.



FIG. 1. OLD RADNOR CHURCH, SOUTH SIDE.  
*Photo. by Preece, Hereford.*





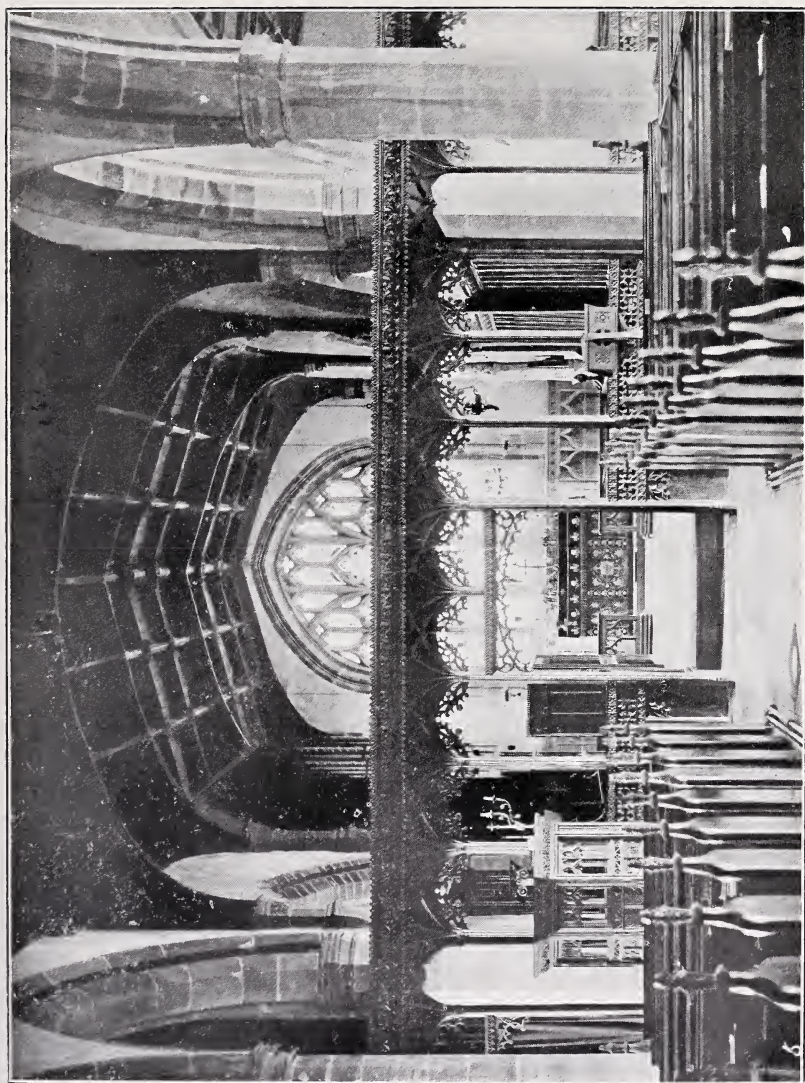
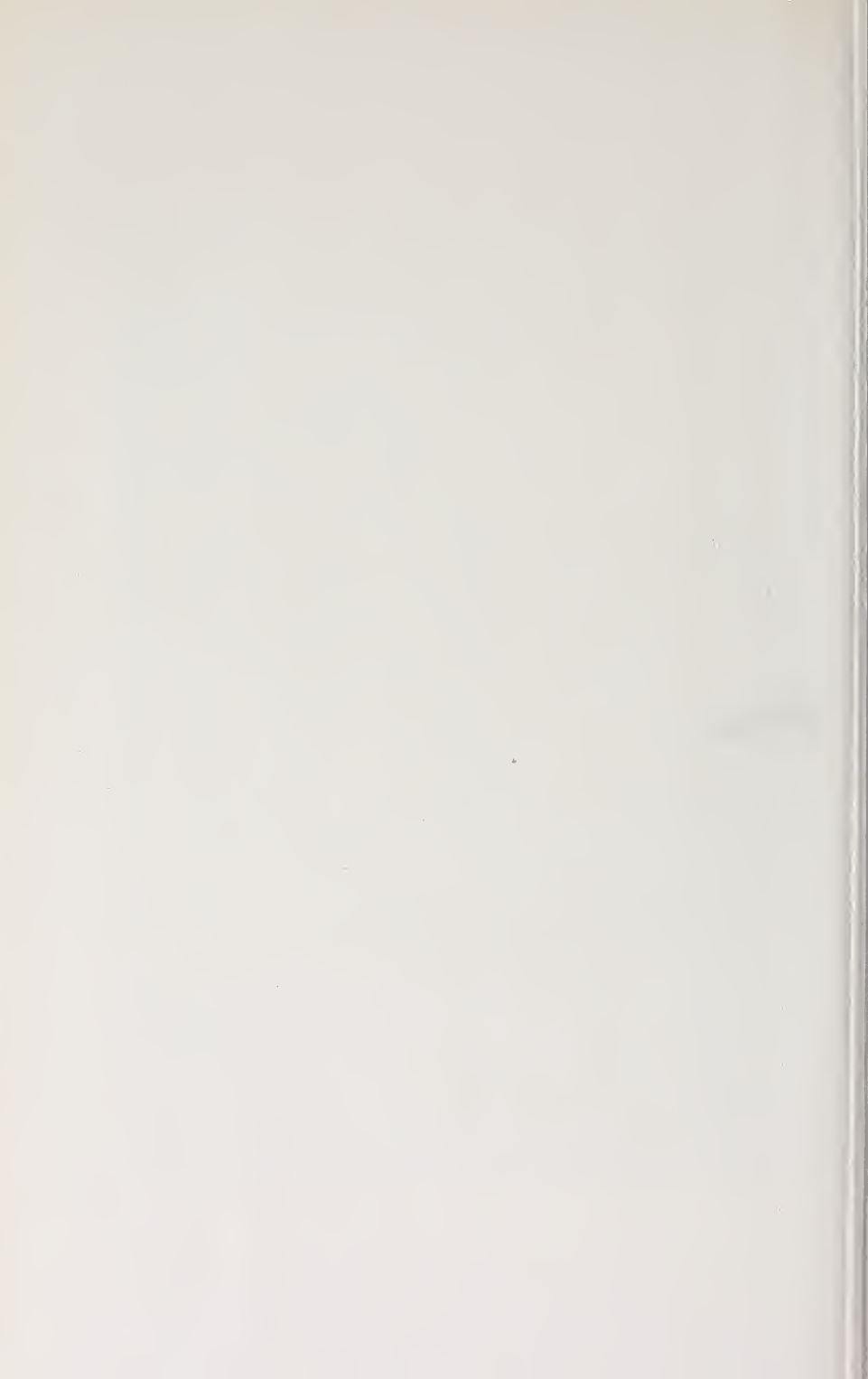


FIG. 2. OLD RADNOR CHURCH, INTERIOR.  
*Photo. by Price, Hereford.*



The church consists of nave and two aisles, divided from the chancel, the Lady-Chapel on the south, and

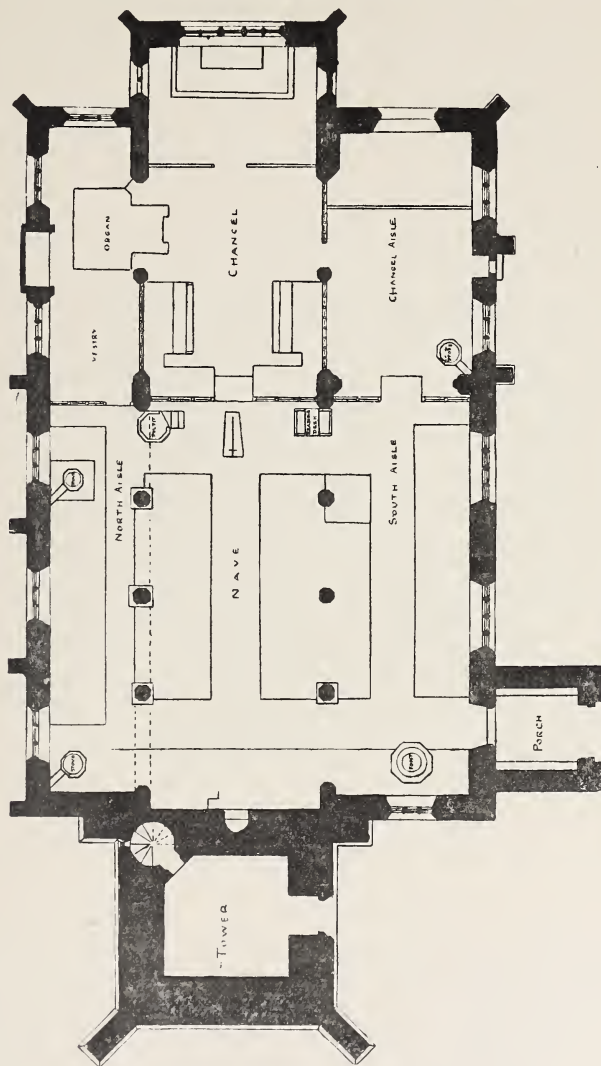


Fig. 3.—Ground Plan of Old Radnor Church.

the organ chamber on the north, by a handsome Perpendicular chancel-screen. The oak waggon-roof of the nave and the south aisle are of good old work, and the chancel roof, of the same description, is well restored to

match. The armorial bearings of the ancient lords of Radnor are carved on them. The church contained four chapels, besides the high altar, which is shown by the remains of piscinas and aumbries. The large Lewis monument occupies the east wall of the south chapel, called the Lady-Chapel, and for its erection a window had to be filled up. The opposite chapel contains the organ, and in the north wall is an Easter sepulchre, which has evidently been deepened by the insertion of some later work. It contains also an unusually wide oak chest, with four panels, the width being  $35\frac{1}{2}$  ins. There are a number of old tiles, which have been re-laid in blocks in various parts of the floor. The body of the tiles is of a warm tone, showing the presence of red oxide of iron. The impressed spaces which formed the pattern were filled with a yellow tint, and the whole tile was glazed with black. The subjects were "pictorial" and "armorial," represented by birds and other animals, and coats-of-arms, and one was "symbolical," but I could not find any trace of "educational" subjects. At the end of the nave is a semicircular recess in the wall, popularly supposed to have been a confessional, but nothing would seem to lead to this conclusion. It has a stone seat, which rises to 8 ins. from the level of the present floor, and on each side of the recess is a long stone bench, now covered over with oak boards. Perhaps it was for a penitent, which seems a more likely inference to draw.

The font is of peculiar interest. The prevalent tradition is that it was one of the adjacent group of stones called "the Four Stones," in a valley about a mile and a-half away. These stones are clearly erratic boulders from the volcanic rocks of Hanter or Stanner, about two miles distant. The boulders which proceeded from thence are plentifully strewn, intermixed with rocks from Old Radnor hill, on Bradnor hill and the neighbourhood. There is often a basis of fact underlying tradition, especially in a sparsely-inhabited



country, where events are handed down from father to son ; but, that it was once among this group of stones one is inclined to doubt. Though one inclines to the belief that it is of Druidic origin, one is strongly of opinion that it was originally found at this spot, was made into an altar, and was converted into a font centuries later. These altars were erected in high places. It bears a great resemblance to the foot-altars

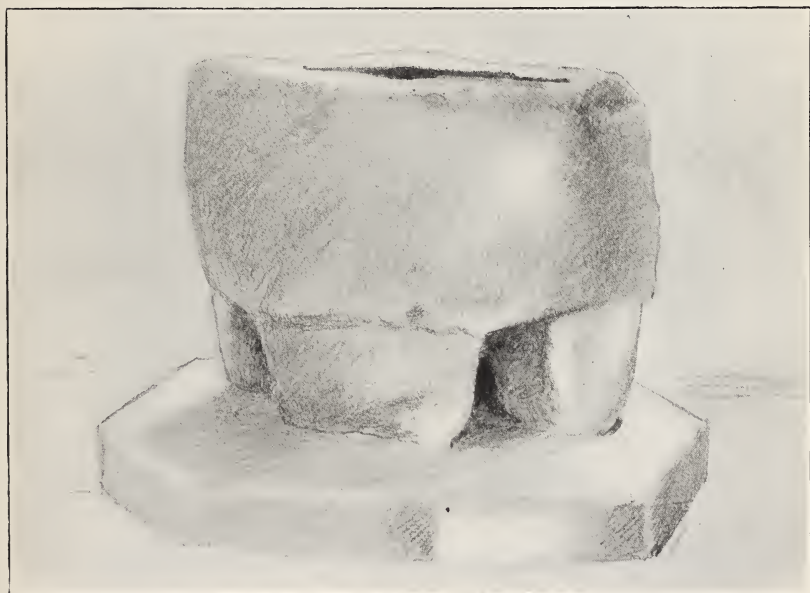


Fig. 4.—Font, Old Radnor Church.

(Drawing by Mrs. Hartland.)

used in Semitic worship. These are well known to antiquaries. One was shown at the Petrie Exhibition at University College this year, from the Sinai expedition. Monolithic, roughly circular in form, with feet and flat top, they and the Old Radnor stone bear a strong likeness to each other. The Old Radnor stone is porphyritic, and its dimensions are as follows : Diameter of extreme outer rim at the top, from 3 ft. 9 ins. to

3 ft. 11 ins., an irregular circle; extreme height (measured at each foot) from 2 ft. 6 ins. to 2 ft.  $8\frac{1}{2}$  ins. The feet are four in number, and vary in width from 1 ft. 6 ins. to 2 ft. 1 in. ; the spaces between the feet from 10 ins. to 1 ft. 2 ins. ; the circumference of feet at the top from 4 ft. 8 ins. to 5 ft. 4 ins. Circumference immediately above the feet, 12 ft. 3 ins. ; at the top, 12 ft. 4 ins. The stone

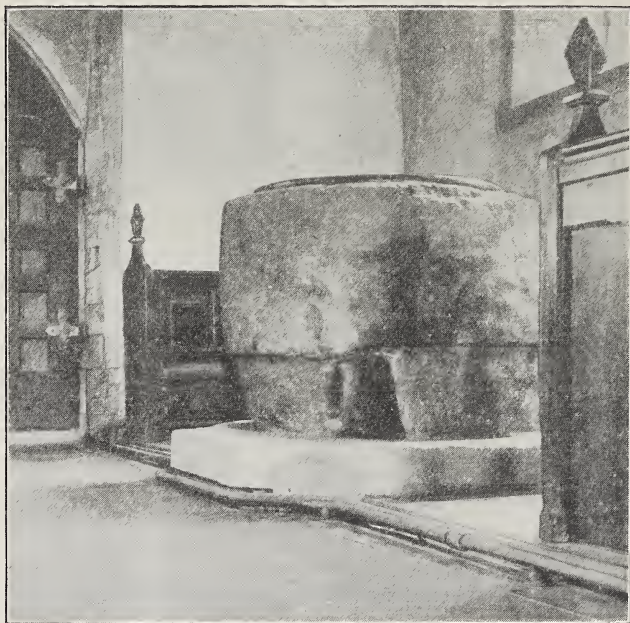


Fig. 5.—Font, Old Radnor Church.

projects over each foot about half an inch. No doubt, in early Christian times, this stone was found useful to convert into a font, by a basin being roughly hewn in it, as it is at present. The dimensions of this are as follows : Diameter, from 2 ft. 9 ins. to 2 ft.  $10\frac{1}{2}$  ins. ; depth, from 9 ins. to 10 ins., roughly following the outline of the block ; width of rim, from 6 ins. to 8 ins. On the rim are traces of lead fastenings, corresponding in position to the feet below, showing that the font was probably lined with lead. The outside shows traces of having

been whitewashed in later times. The whole stone is placed on a comparatively modern octagonal base, and the feet are made up with stone and cement, varying from  $\frac{1}{2}$  in. to 3 ins., in order that it may stand level. This irregularity also points to its archaic origin. One is curious to know if any other similar font exists in England, or elsewhere.

The organ was restored, in 1872, by Messrs. T. W. Walker, at a cost of about £500, and the organ-case about the same time. The beautiful carved oak organ-case is unique, in being the earliest example of an English organ-case at present known to exist. The front is divided into five compartments, three of which are occupied by the larger pipes, standing in projecting towers. The intervening spaces are flat, and contain two tiers of small pipes, being divided midway by a square panel of rich carved work. The rest of the case is almost entirely covered by linen-pattern of the later form of Henry VIII's time, with a peculiar twist. The whole composition is a very intricate design, finished at the top of the organ with a deep cresting of pinnacles and semicircles, upon which grotesque animals are seated. The cresting, though debased in style compared with other parts, has a very rich effect. A series of five panels, with linen moulding, running horizontally instead of vertically, and which were not in the original design before the restoration, in my opinion are rather a blot upon an otherwise beautiful thing. One cannot recall any linen pattern placed in this position in early examples of this ornament. The position of the organ, occupying its original place as a choir-organ, is of interest, and in confirmation of this, there is no piscina in this chapel. All signs of the manual, or manuals, and of the pipes had entirely disappeared before the restoration, but it seems to have had five stops, which were worked by the blower at the eastern side of the organ by means of levers about 1 ft. 6 ins. long. It probably had also in addition an echo, or perhaps a cornet, placed underneath the keyboard. Remains of the

wind-chest and of the bellows were in existence in 1866.

A Calvary floriated cross is on the floor at the foot of the chancel steps, and on the return stall on the north side of the chancel one book-chain remains. This chain, which is perfect, is about 1 ft. 6 ins. long, with its ten links and one book-clasp attached, and is fixed at the other end to the stall desk. The positions of others are marked on the desks, three on one side and one on the other.

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## THE TOWN OF HOLT, IN COUNTY DENBIGH :

ITS CASTLE, CHURCH, FRANCHISE, DEMESNE, FIELDS, ETC.

By ALFRED NEOBARD PALMER.

### CHAPTER I.

#### THE ROMAN PERIOD.

THE history of Holt follows naturally on *The History of the Townships of the Old Parish of Gresford*, lately written, Holt having been, as Isycoed also was, a chapelry of that parish.

The place, moreover, challenges attention and investigation : first of all as containing a Roman site, and, secondly, as having been an ancient English borough in Wales, touching at many points not merely the history of Powys Fadog, or Northern Powys, but also that of England itself, and especially of the English county of Chester.

A few words concerning mediæval Holt, town and castle, and particularly concerning the names by which each was, or is still, known, may be useful before dealing with the evidence of Roman occupation, hereafter to be presented.

In the ninth<sup>th</sup> decade of the eleventh century, the land now included in the parliamentary borough of Holt appears to have formed a part of the southern portion of the Domesday manor of "Alentvne" (Allington), and to have included the hamlet or clearing in the manor of "Gretford" (Gresford) called in *Domesday Book* "Radenoure" (Radnor), a name long lost in English, but probably preserved later in Welsh as "Rhedynvre." This place has hitherto been uniden-

tified. However, I shall give reasons for such identification hereafter. South of this was the manor of "Sutone" (Sutton), and south of that again the manor of "Eitvne" (Eyton).

Soon after Domesday, probably in the beginning of the twelfth century, all this district was severed from Cheshire, and attached to the Principality of Powys, forming part of the rhaglotry of Merford, and becoming almost entirely Welsh, if not entirely so. When, about two centuries later, the district came under the control of the Anglo-Norman lords of Bromfield, the Domesday manorial divisions (if they can be called "manorial") had disappeared; and then or afterwards the rhaglotry was split up into many areas, ultimately designated "manors," while Holt emerges presently as a new English town in a Welsh country, occupying the site, or forming part of the site, of the Domesday "Radenoure."

"Holt," or "*The Holt*," as it was formerly called, is an English name, and means *Wood*, or *The Wood*. We have evidence in *Domesday Book* of a great wood occupying a large part of the area (the manors described as "Alentvne" and "Sutone") just indicated; and if we had no such evidence, we should infer its existence from the names of places, mentioning them in due order from north to south, such as "Allington y coed" (*Allington of the Wood*), "Mersley Park" (wherein we know there were trees), "The Bushy Land," "The Common Wood," "The Holt," "Ridley Wood," and "Isycoed" (*Below the Wood*), or "Issacoed" (*Lower Wood*).

Some have argued that the name "Holt" is derived from the Welsh "hollt," a fissure, or cutting, as standing in a cleft of the rock; but, without staying to discuss the probability of this derivation, I would venture to say that if Holt had been thus really named centuries ago, contemporary Welshmen would have employed that form, not once or twice, but commonly. However, this, so far as I know, they did

not do. Gruffydd Hiraethog (a late poet, living in the first half of the sixteenth century, and perhaps not well acquainted with this district) does, indeed, apply the name “yr hollt”<sup>1</sup> to Holt Castle, but he stands alone, and it seems to me that “yr hollt” is merely a false Welsh form for the English “The Holt.”

“Rhedynvre” or “Rhedynfre” (*Fern Hill*) seems to have been another Welsh name for what is now Holt, representing the English “Radnor” and the Domesday “Radenoure.” Ferns grow well in some Holt gardens on soil a few inches deep, the red sandstone rock being below, and bracken may be found in the hedges or borders of fields there. In fact, both bracken and fern will flourish in the town and country, unless rooted up. But “Rhedynfre,” again, may be a false Welsh translation of “Radnor;” and it is quite possibly a common name elsewhere in Wales, so that I do not claim Holt as the haunt of the famous “karw redynvre” (*Stag of Rhedynfre*), mentioned in the story of “Kilhwch ac Olwen,” as one of the oldest animals in the land. However, in any case, “Siatt Rhedynfre” (that is, *Chad of Rhedynfre*) is named in a late “Bonedd” (as Mr. Egerton Phillimore told me some years ago), and the Chad here indicated seems to me to be St. Chad of Holt, rather than St. Chad of Farndon. Half a hide of land belonging to St. Chad lay in the time of Edward the Confessor in “Radenoure,” and is, as already said, mentioned in *Domesday Book* as being in the manor of “Gretford” (Gresford), but then lost to the saint, probably through the eastward pressure of the Welsh at that time; while one of the two portions of “Ferentone” (Farndon), with its land for five ploughs, its priest, etc., belong still to the Bishop,<sup>2</sup> and, therefore, in the language of the age, to the saint. I do not wish to press this evidence, conjectural as it

<sup>1</sup> See p. 981 of Dr. Gwenogfryn Evans’s *Catalogue of the Peniarth Collection of MSS.*

<sup>2</sup> The other portion of “Ferentone” was held by Bigot from Hugh the Earl, when the Domesday Survey was executed.

is in part to an extent unwarranted by the facts; but it would appear, after long and careful consideration, that if "Rhedynfre" be taken to represent "Radenoure," then Holt, not Farndon, is the place meant. I feel sure, in any case, that "Radenoure" was on the west, not on the east, side of the Dee. However, if we assume, at the end of the eleventh century, or soon after, a change at this point in the course of the river,<sup>1</sup> to a later, more eastern, and, roughly speaking, to its present course, then my argument as to the identification of Holt with the "Rhedynfre" of "Siatt Rhedynfre" would have to be reconsidered.

Lewis Glyn Cothi (Henry VI to Henry VII) speaks of the place as "Yr Hold",<sup>2</sup> which is either a Welshification of "The Holt," or else a real English word, meaning "The fortress" or "stronghold."

But for a long time Holt, not preceded by the definite article, has ousted all other forms of the name in popular use, including "Lyons" (pronounced "Lions"), which is only now used in official documents.

The form "Lyons," preserved in the official name of the town—"Lyons, *alias* Holt"—can be demonstrated to have been evolved out of the mediæval "Castrum"<sup>3</sup>

<sup>1</sup> Such a change might be brought about by the erection of Dee Mills at Chester, by the damming of the stream, and by the inevitable alterations in its course, above the dam, wrought thereby.

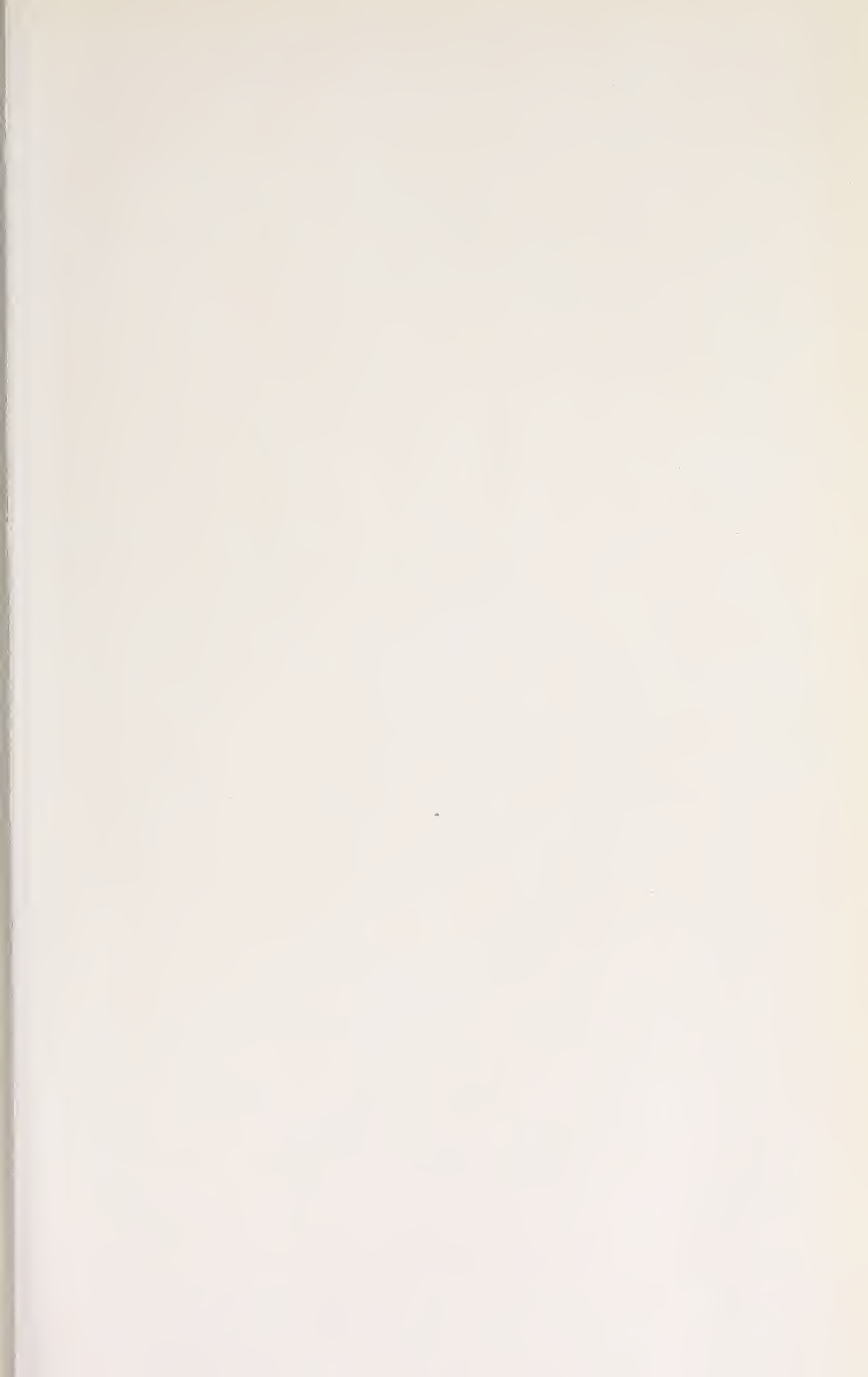
<sup>2</sup> This reference occurs in an elegy on Hywel ap Gronwy [ap Ieuan ap Gronwy, of Hafod y wern, Wrexham]. The relevant lines are these:

"Myned yn drev lom annoeth  
Mae'r Hold wen, am wr hael doeth  
Mae Gwrecsam am wr o'm iaith  
Gwedi wylaw gwaed eilwaith,"

which lines may be rendered into English prose thus:—"The fair Holt is become a bare senseless town for a liberal wise man: Wrexham, for a man of my language, has wept blood again."

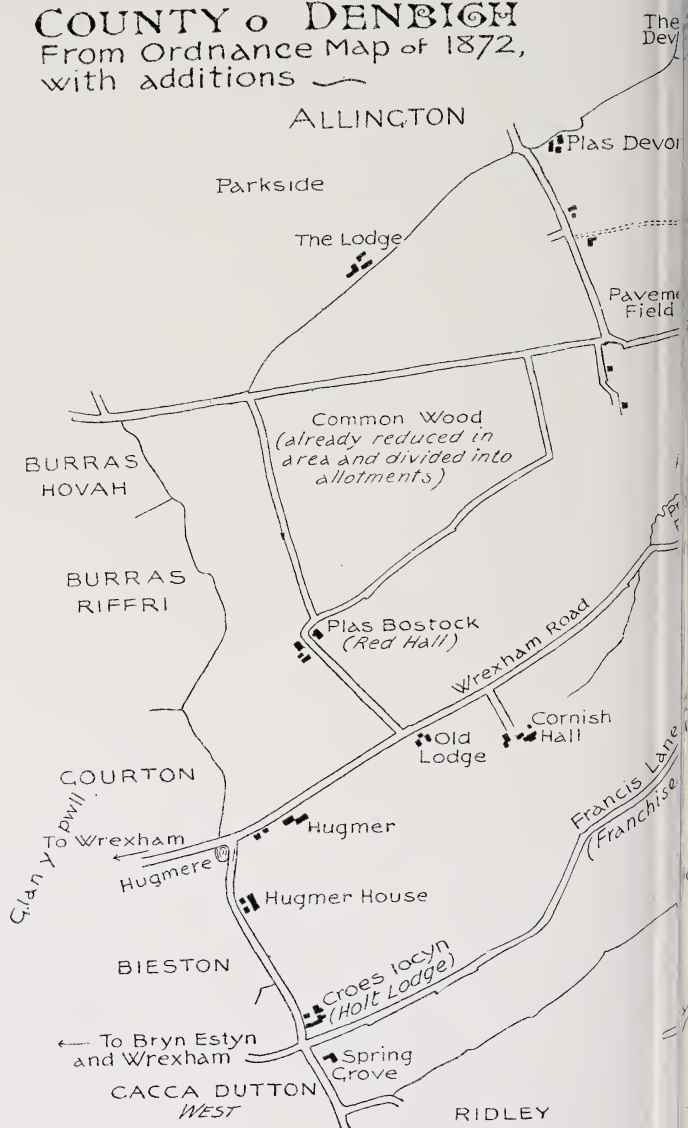
<sup>3</sup> The word "castrum" is used invariably in mediæval times in connection with Holt Castle, instead of the classical "castra" (camp). So also, of course, in the case of other mediæval castles, unless the word "castellum" is employed.

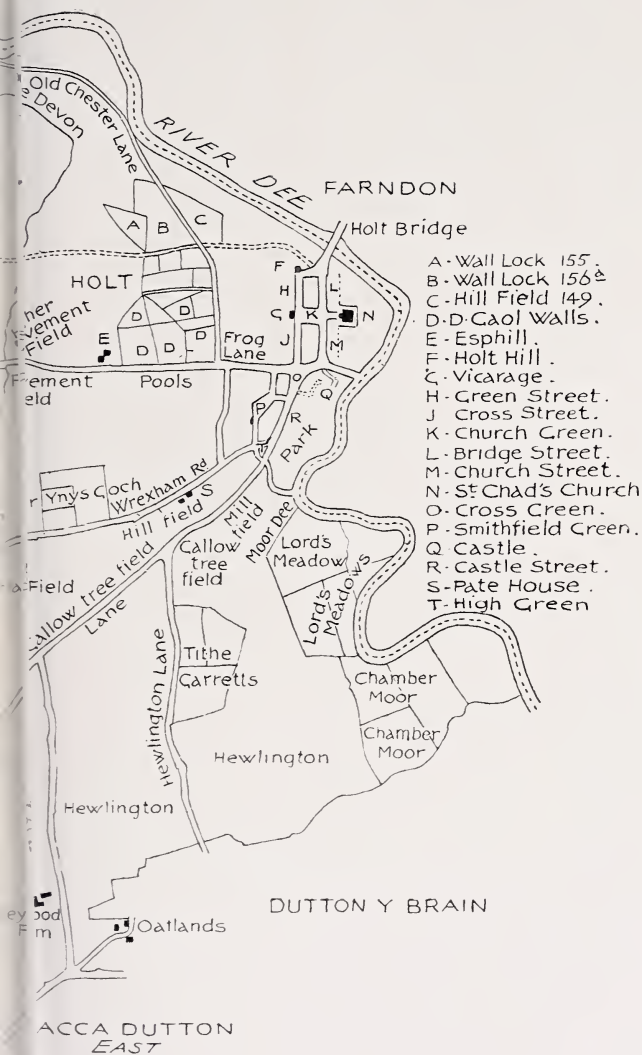




# MAP OF HOLT COUNTY OF DENBIGH

From Ordnance Map of 1872,  
with additions

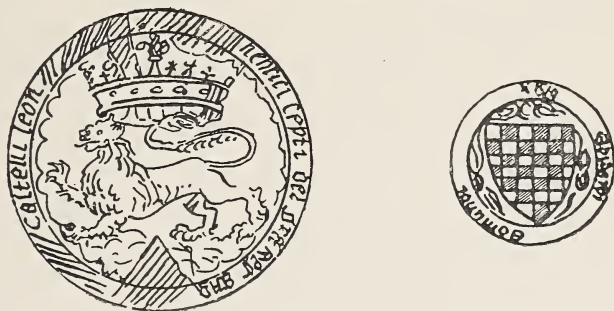








Leonis' (*Castle of the Lion*), or *Castrum Leonum* (*Castle of the Lions*), both forms being used interchangeably and contemporaneously. There used to be figured over the castle gate a lion passant-guardant, but not placed on a shield, and therefore emblematic only and not heraldic. It is possible that the same sort of lion occurred elsewhere on and about the castle, which may therefore have taken thence its name of "*Castrum Leonum*," as well as of "*Castrum Leonis*," the lions or lion being supposed to keep a watchful eye over the safety of the castle. However, I shall discuss another and more satisfactory explanation further on. A lion passant-guardant, surmounted by a crown,



Figs. 1 and 2.—Seals of Holt Castle.

was also on the seal of the castle, and is here reproduced (Fig. 1). Once more, it will be observed, the lion is not charged on a shield. The older seal of the castle, also reproduced (Fig. 2),<sup>1</sup> displayed on a shield the later coat of the Warrennes, the lords of Bromfield and Yale, namely, chequy *or* and *azure*.

A Welsh name evidently applied to the castle was "*lyselawod*" for "*Llys y llewod*" (*Court of the Lions*). This I found in a deed dated October 3rd, 1431 (see my *History of the Country Townships of the Old Parish of Wrexham*, p. 183, note 1). Gruffydd Hirae-thog also calls the building "*Castell y llewod*" (*Lions'*

<sup>1</sup> Both these are reproduced from the late Chevalier Lloyd's *Powys Fadog*, by permission of his niece, Mrs. Lloyd-Verney.

*Castle*). These, however, are merely translations into Welsh of the mediæval Latin names of the castle.

On the other hand, it has been suggested, by Principal Rhys and others, that the mediæval Latin names of Holt town and castle ("Villa Leonis," or "Villa Leonum," and "Castrum Leonis," or "Castrum Leonum") come down in a mangled form from Roman times; that "Caerlleon," the classical Welsh name applied to Chester, belonged formerly to Holt; and that the Roman station called "Dēva," "Diva," or "Deuana," was first of all at Holt, not at Chester. There are here three separate statements, which it may be convenient for the present to keep together, dealing with them separately hereafter.

Now it must be admitted that "Castrum Leonum" might easily be evolved out of "Castra Legionum," and that the latter might yield "Caerlleon" in Welsh and "Lyons" in English. But there is no quotable evidence that "Caerlleon" ever designated Holt. The Welsh bards and writers seem to have had no such tradition. With them "Caerlleon" was Chester, and when they spoke of the town or castle of Holt, they used other names, as we have seen. The common Welsh name for Chester is now, and has been for centuries, "Y Gaer," that is "*The Camp*," as though there were no other camp of any importance in the neighbourhood, or none of which any tradition remained. And as to "Lyons," no one imagines, I suppose, that Castle Lyons, in county Cork, stands on or near a Roman site, or that its name implies an earlier form such as "Castra Legionum."

The philological evidence, therefore, which finds in "Lyons"—the alternative name for Holt—proof of a legionary stronghold, or some other Roman settlement there, requires to be supplemented by other evidence; and this other evidence is not wanting; although much that has been set forth as fact will be none the worse for a thoroughly critical sifting and examination.

I do not intend to say much here on the question of Roman roads in this neighbourhood. Spite of all that has been written on the subject, there remains a great deal which is conjectural, a great deal which puzzles me the more I think of it. The same remark applies to the smaller stations along the Roman roads near. But I should not be surprised if Holt were found to be Bovium, although some of the difficulties which beset that identification are very evident. Perhaps the matter would become clearer if we were to assume that in Roman times the Dee, in the district I am now speaking of, ran more to the west than at present, so that the site of Holt may then have been on the east side, not on the west, as it now is, and long has been. I am not speaking at random here. The course of the Dee has in historic, and even in recent, times changed again and again near Holt, so that pieces of Worthenbury, in Maelor Saesneg, and of Caldecot, in Cheshire, lay west of the Dee, and a piece of Sutton Isycoed lay east of the same river, until a few years ago, as an inspection of the old six-inch Ordnance Survey of the parish of Isycoed will show. Moreover, the whole town of Holt is surrounded on the south, west, and north by a hollow, in which perhaps at an earlier date, before written records begin, the Dee ran. More to the west flows a brook which discharges into the Dee, a short distance north of the Roman site presently to be described. This brook is known as the "Devon" (pronounced "Deevon"), a significant name, so called in 1620, and doubtless long before. However, all that is here said is urged by way of suggestion merely ; and I have only this to remark further at present, in respect to Roman roads, that whereas it has been stated that the mileages in the Roman *Itineraries*, and the statement in Ptolemy's *Geography*, do not agree with the location of Dēva, or Deuana, at Chester, and favour rather its situation at Holt, the reply must be that every one who has studied the matter is aware of the discrepancies (due mainly to miscopying) in the

MSS. of those works; and that the latter do not appear likely to yield, until further investigations and discoveries be made, any positive result, in the case of Holt. Meanwhile, it is to be hoped we shall hear no more of that wretched forged *Richard of Cirencester*.

Pennant saw actually coins of "Antoninus, Galienus, Constantinus, and Constantius," found at Holt, as he records. This, taken alone, would not mean much, for Roman coins were in circulation in Britain long after the Romans left this country, and hoards have been discovered where no Roman camp ever was. Still, this information is instructive and important.

Much more to the point is the discovery at or near Holt, of a hypocaust, with pillars (*pilæ*) and flat tiles made by Mr. Thomas Crue<sup>1</sup> in the early seventeenth century, in ground belonging to him, some of the tiles being inscribed LEG X X W, that is, Legio Vicessima Valeria Victrix ("The Twentieth Legion, the Valerian, the Victorious").<sup>2</sup> I had long known of this discovery through the late Mr. W. Thompson Watkin's *Roman Cheshire*; but as Mr. Watkin's account was not minute enough to satisfy me, and his opinions on the "find" were expressed rather vaguely, I determined, at the end of November, 1905, to go up to the British Museum and examine the original description for myself. There I copied out the account of the hypocaust and inscribed tiles, drawn up in a fair hand by one who was travelling through England to make a map, together with Mr. Crue's letter on the same sheet, written probably to the third Randle Holme, all which I give, word for word, and exactly copied, in the form of an Appendix to the present chapter—the picturesque

<sup>1</sup> Perhaps the Thomas Crue, gent., who was buried at Holt in October, 1613, or the gentleman of the same name who was living there in 1620. Most likely the former (see my remarks at the end of the Appendix to this chapter).

<sup>2</sup> Or, we may extend this abbreviated inscription further by putting the whole into the genitive, thus: Legionis Vicessimæ Valeriæ Victricis.



descriptions of two contemporary observers. Unfortunately, no dates are given, but I satisfied myself that Mr. Crue's discovery was made at Holt, not at Crew by Farndon, as I once thought possible; and this was confirmed by finding, in Norden's *Survey of Holt* (A.D. 1620), that Mr. Crue actually owned the land which forms the Roman site recently re-discovered. The following extract from *Harleian MSS.*, vol. 2014, fol. 31 (partially quoted by Mr. Thompson Watkin, and corrected and extended for me by Mr. Edward Owen), is important here: "Also in the breaking-up of an auncient plowed feild neere Holt towne the like kind of stove was discovered wherin were found severall bricke being somewhat longe and narrow (as the third figure shewes<sup>1</sup>) turneing upward at their edges like unto borders, betweene which were the letters imprinted according to the figure, both for forme and maner, by w<sup>ch</sup> it doth appeare that the said x x legion had sometye a residence therabout w<sup>n</sup> they were in their countrey quarters" (Randle Holme, III). It is to be noted that the "stove" was found "neere Holt towne."

There appeared, after many inquiries made in recent years, to be no tradition in Holt of Mr. Crue's discovery, or of the site of it. Not merely so, but it was no longer remembered where, in or near the town, the Crues or Crews—once a very important family there—lived. I have always rejected, for many reasons, the suggestion that Roman buildings stood where Holt Castle now is. Furthermore, I came to the conclusion,<sup>2</sup> on other grounds, that Holt Hill, near the Bridge (see the map), represented the house of one at least of the branches of the Crews of Holt. North and north-west

<sup>1</sup> The figure on p. 117 of Watkin's *Roman Cheshire*.

<sup>2</sup> I have since found, from Norden's *Survey*, that Thomas Crewe, gent., lived, in 1620, at a house close to Holt Bridge, and had lands including "The Wallock" and "Stonie Croft," [north of his house]; and that Edward Crewe, gent., then lived near at hand, in Midding Street (Vicarage Lane). It is plain that Mr. Thomas Crewe's house was at Holt Hill.

of Holt Hill, also, is a large table-land, which seen from the Farndon side of the Dee commended itself to me as a most likely and suitable position for a Roman villa, or even for a small Roman camp. The area just indicated is close to the Dee, not merely to the present course of it, but to the older course which I have suggested, close to it, and yet well above it, and quite secure from floods.

Then, on the 24th of September last (1905), Mr. George Redrope, of Holt, told me, without prompting, that in a field called "The Wall Lock," within the area above spoken of, foundations had been exposed, as of "a house of one of our kings," and tiles "like terra-cotta" dug up, and gave me brief directions, which I misunderstood, for finding the field. On September 28th, excited by the account of the terra-cotta-like tiles, I took a walk from Holt Bridge, proceeding below Holt Hill, and bearing to the north-west. Presently, on mounting the slope, I came to a ploughed strip. Here, within five minutes, quite close to the unploughed headland, I picked up six broken pieces of Roman flooring and bonding brick. This strip, as was afterwards learned from the tithe survey map, lay in a close called the "Hillfield," and belonged to the Holt Hill property. It is possibly "the stonie croft" mentioned in Norden's *Survey* of 1620, part of the lands of Mr. Thomas Crewe. On September 30th, I visited the headland of Hillfield again, finding there, thrown into the hedge, a large piece of Roman flooring-brick. This piece was perfect as to its breadth and thickness, with part of its former length wanting. It was about  $11\frac{1}{4}$  ins. broad, from  $1\frac{3}{4}$  in. to 2 ins. thick, and the length on one side  $8\frac{1}{2}$  ins., and on the other  $11\frac{3}{8}$  ins. I also crossed other fields, but lost my bearings, missing the Wall Lock and getting too far to the south-west; picking up, nevertheless, in those other fields a few scattered pieces of Roman brick, very small and much broken. Meanwhile, having shown my "finds" to the Vicar of Holt, the Rev. Jenkyn

Jones, he himself set out exploring, and found specimens similar to those I had shown him, and indubitably Roman, in a field adjoining on the west to the Hillfield, but separated from it by a miry cartway, known as the "Old Chester Lane;" and on October 9th, he and I went together to this field, which turned out to be the "Wall Lock" whereof Mr. Redrope had spoken. The soil of it was sprinkled with broken pieces of Roman brick, and of floor, flue, and roof tiles, the last-named being flanged. I picked up a few characteristic pieces of these, and, on a subsequent visit, some bits of pottery, many pieces of flue tiles, marked with diamond patterns, the diamonds being of various sizes, or scored irregularly with a comb-like tool, so as to form a hold for the plaster, as was afterwards explained to me by Mr. Williams, of Chester. Mr. Thomas Lewis, of Common Wood, the tenant, told me that the foundation of an old wall traversed the field; but I was informed afterwards by a labourer that there were in it foundations of not fewer than three walls; that when he remembered the Wall Lock first, it was under grass, had been broken up about thirty years before, and that there was formerly "a cop," or heap, in the close composed of pieces similar to those I was interested in, all of which had been pitched into the Old Chester Lane to fill up the ruts therein. The Wall Lock, in 1620, belonged to Mr. Thomas Crewe, and in 1843 to the Cornish Hall property; belongs now to Mr. Hampson, of Holt; and is numbered 156A on the tithe survey map. Next to it, on the west, is a field (No. 155), also called "Wall Lock," known in 1620 as the "Little Wallock," and then owned by Mr. Francis Pickering. The Hillfield is marked 149 on the tithe map.<sup>1</sup> It was already evident that I had come upon the site of Mr. Crue's discovery in the beginning of the seventeenth century. At this stage, I sent away seven-

<sup>1</sup> I have given on the prefixed map, founded on the 6-in.-Ordnance Map, the numbers given in the schedule to the tithe survey of 1843.

teen selected specimens of brick, tile, and pottery—taken from one or other of the fields 156A and 149—to Mr. Franklin H. Williams, of Chester, who pronounced every piece to be undoubtedly Roman; and on October 25th, Mr. Williams accompanied me on a visit to what I now knew to be a Roman site. We did not spend any time in the Hillfield, merely looking into it over the hedge, and seeing the soil of it sprinkled thickly with large pieces of broken Roman tiles, etc. But in the Wall Lock 156A, along the side of which runs



Fig. 3.—Fragment of Roman Tile, with Legionary Stamp, found in the Wall Lock, Holt, October, 1905.

a public path, we wandered up and down for at least an hour, picking up one piece of Samian ware with the end of a potter's mark (ACLO, or AGLO) upon it, two bits of brown ware, a large portion of an amphora, many pieces of ordinary Roman pottery, and noticing innumerable bits of ridge tile, flanged roof tile, and ordinary brick—all Roman, such as I had seen before. On my next visit to the Wall Lock, the tenant, Mr. Lewis, showed me two objects turned up in the field just named. One was a portion of a tile with the first portion of a legionary inscription stamped upon it,



within a border. I give in Fig. 3 a copy of a drawing made of this inscription, in which will be noticed after the letters LEG the upper part of an x, the remaining part being broken away. If perfect, we should have to read undoubtedly LEGXXW, etc. But this is not all. Mr. Thompson Watkin figures on p. 118 of his *Roman Cheshire* the inscription on a tile in the possession of the late Mr. F. Potts, of Chester, which is



Fig. 4.—Fragment of Roman Tile, with Legionary Stamp, found in the Wall Lock, November, 1905,

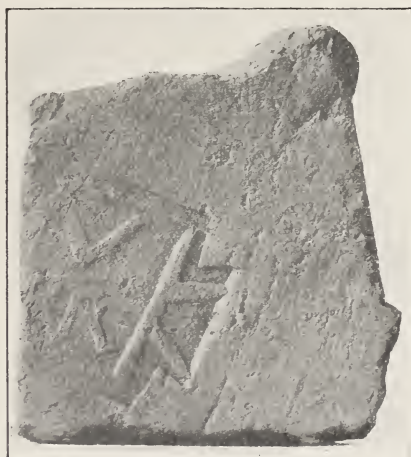
placed within a similar, but not—if the drawing be correct—identical border, reading thus: LEGXXWÆ, the last *o* being reversed, the expansion of which would probably be: “Legionis Vicessimæ Valeriæ Victricis Devensis,” showing the direct connection of the legion with Deva, or with the Dee. The second object shown me by Mr. Lewis was a brass coin, very much corroded, which the British Museum authorities (Coin Department) declare to be a coin of Nero, with a figure of Victory on the reverse, between the letters *s. c.*

At a later date, Mr. Lewis submitted to me other specimens turned up in the Wall Lock. One of these was a piece of tile, on which, before baking, marks had been made by fingers or thumb. I, myself, had already found two or three similarly-marked portions of tiles. A second object was part of the handle of a jug, of red Roman pottery, with a wash of lighter colour over. The third specimen produced was a bit of a tile, with the latter part of a sunken Roman inscription upon it, of which I made a drawing (see Fig. 4), the last two letters (vv) of the familiar "LEG XX vv" bringing once more the 20th Legion into connection with this site. And, finally, a coin, much corroded, was shown: probably Roman, but too indistinct to be identified.

When I visited Holt again, on November 7th, 1905, having first obtained permission from Mr. J. D. Beard, of Holt Hill, I turned my attention to the Hillfield, or "Big Hilly Field," as it is otherwise called, tramping over the ploughed parts of it, and finding this close, especially the lower portion nearest the Dee, more rich even in proofs of Roman occupation than the Wall Lock, picking up two bits of red Roman ware, washed on the inner surface with a glaze to imitate Samian, an extraordinary variety of broken pottery—some rather good and elegant, and some rather coarse, but all Roman—and two worn fragments of the bottoms of *mortaria*,<sup>1</sup> sprinkled with quartz. I saw also an amazing number of pieces of Roman brick and tile of all sorts, either protruding from the ploughed soil or thrown into the hedges. Mr. Beard told me that two or three cartloads of these had been used recently for mending roads; and that there were foundations of a wall in this field also, running north and south, about the middle of the close.

<sup>1</sup> Mr. Williams comments thus on these bits of *mortaria*, composed of Roman pottery, one of which is much redder in hue than the other: "Believed to have been used for the preparation of some pulpy food. Before baking the vessels, fragments of quartz were strewn over the inside, and pressed into it, so as to form a surface for grinding."

Wet weather, absence from home, and various engagements prevented me from paying another visit to the Hillfield (or Big Hilly Field) until December 15th, 1905, when I found another fragment of a legionary inscription, my drawing of which is illustrated in Fig. 5. It will be observed that the first part of the inscription—in this case in two lines—is wanting. The upper line ends with w, for “Valeria victrix,” and the lower line with p. r., or with r conjoined with t. Mr. F. H. Williams pointed out to me that on p. 119 of Watkin’s *Roman Cheshire*, the



No. 5.—Portion of Roman Tile, with Legionary Stamp, found at Hillfield, Holt.

first part of a two-line legionary inscription, within a similar border, is described as being found in Bridge Street, Chester, in 1876, and is figured thus :  $\begin{smallmatrix} \text{LEG X} \\ \text{SVB LO} \end{smallmatrix}$ , the upper part of the first line being broken away ; and that in the Appendix to the same work (p. 320), a description is given of another fragment :  $\begin{smallmatrix} \text{OCO} \\ \text{PR} \end{smallmatrix}$  ; while my fragment nearly supplies what is wanting, so that the whole would read :  $\begin{smallmatrix} \text{LEG XXW} \\ \text{SVB LOCO PR} \end{smallmatrix}$ . The stamp is exceedingly rare. Mr. Williams subsequently wrote me that another fragment of a two-line inscription of the PR type was discovered in 1893, among post-Roman *débris* at Pem-

berton's Parlour, western part of north wall, Chester, on which the sixth letter of the second line is given as g, not c (see Haverfield's *Catalogue of the Roman Inscribed Stones in the Grosvenor Museum, Chester*, p. 88, No. 202). But I cannot say that any of the suggested expansions of this formula satisfies me at present.

On the same December 15th, I picked up a great number of tiles, the backs whereof were marked with regular designs, or scored irregularly with comb-like tools, very like those found in the Wall Lock, but showing more variety in design and scoring. A piece of brick was found with the impression of three human fingers; others with the mark of sandals, as I believe; and others again marked with parts of the circumference of larger circles—of the rims of sieves, perhaps; and Mr. Beard picked up a piece bearing the impression of a cat's foot. I was astonished, spite of the cartloads of tiles, bricks, etc., which have been cleared away from this Big Hillyfield, with the abundance of Roman litter which remained.

On December 21st, I visited the same field once more. I had been impressed with the large number of tiles, bricks, etc., which were superficially partly red and partly blue in colour, and more or less distorted; and it occurred to me that in these cases the bricks had been accidentally and for a short time exposed to a deoxidising (carbonic oxide) flame, which reduced the red ferric oxide to a bluish ferrous oxide. I soon found a piece of thin tile quite blue externally, which when broken showed a red core: a fact which seemed to confirm my theory; and before I left the field I picked up a fourth fragment of a legionary inscription, scored by the plough, and exactly represented by Fig. 6.

I noticed both in the Wall Lock and Hillfield portions of ridge tile which had been burned unequally in the kilns, and had apparently been never used. I cannot, therefore, help thinking that all these had been made close to the site, or on the site, and had been



kilned there. Mr. Beard told me that there was plenty of good clay—now covered with grass—in the field adjoining. Some of the ordinary bricks are burned insufficiently, and, after lying a short time on the surface, “weather” or disintegrate speedily; others are over-burned throughout, of high specific gravity, very hard, close in texture, unaffected by climatic changes, but breakable, as glass is, by a



Fig. 6.—Fragment of Roman Tile, with Legionary Stamp, found in Big Hillyfield, Holt, December, 1905.

sudden smart blow.<sup>1</sup> Lots of pieces belonging to each of these two classes are to be found, and if nothing else were discoverable we might suspect the presence of a mere Roman tiliary here; but the abundant fragments of perfectly-burned bricks and tiles (some containing portions of legionary inscriptions), of pottery,

<sup>1</sup> If the clay used contained a slight excess of alkaline salts, great care would be required in burning, and malformations and twistings might easily occur in the kilns.

and other miscellaneous Roman objects, seem to point to the existence in Holt during Roman times of a place more important, although not one of first—or even perhaps of second—rank. I looked in vain for *tesserae*, evidence of a tessellated pavement.

The area of the Roman site, as indicated by remains of so many kinds, still profusely distributed, after fourteen or fifteen centuries, is between 20 and 25 acres. I could see no clear signs of entrenchments, but the place is cut in two from south to north by what is now called the “Old Chester Lane,” which, running from Frog Lane, Holt, and passing through the midst of the site, ends now a little north of it, at a bend in the Dee, where the river is deep, degenerating on the west side of the stream into a series of footpaths, one of which leads northwards to Ithel’s Bridge (over the Alyn), beyond which there is a fairly good road, proceeding through Trevalyn village, and passing Darland Hall to the present Wrexham and Chester high road. I do not doubt that the “Old Chester Lane” was continued formerly from the bend of the Dee abovenamed to Ithel’s Bridge; and indeed many old people remember it, in this part of its course, as a bridle-path. I go into these details lest it should be supposed that the “Old Chester Lane” means the *Lane of the old chester*, or *castra*. It led, as a fact, to Chester. The Chester Lane, Holt, is named again and again in Norden’s *Survey of Holt*, and mentioned also in the will, dated June 27th, 1706, of John Powell, of Holt, and at earlier dates.

Nevertheless, it remains a fact that this lane does divide the actual Roman site into two nearly equal portions, and is probably itself Roman throughout. Also, on the south side of the two Wall Locks is a lane at right angles to Chester Lane, which may once have been continued eastward south of the Hillfield, where it is now represented by a public path only. In short, the impression produced on my mind at first was that in the fields abovenamed we have only the

northern half of an old Roman post, so that if we take that half to contain about 25 acres, we must suppose the whole to have been 50 acres, more or less. In the south-western portion of this half, so presumed, is a series of fields called the "Jill Walls,"<sup>1</sup> in which the word "Wall" recurs.<sup>2</sup> In this portion I have found, as already said, a few scattered pieces of Roman brick, broken very much. The small number of them, and their insignificance in respect of size, may then be accounted for by the fact that the fields in which they occur have been in all probability under cultivation for centuries.<sup>3</sup> On the other hand, a safer suggestion may be, for the present, that those pieces have been simply transported from the adjoining Wall Lock and Hillfield, wherein such objects swarm, and that the actual Roman site was confined to the two or three fields just mentioned. In the latter case we may have only the remains of a Roman villa, with its appurtenant buildings and tileries, or a tilery with its appurtenant buildings, used nevertheless by the 20th Legion, and in the former case, traces of a small military Roman post.

The word "lock" in "Wall Lock" signifies, probably, no more than an enclosure, the essential meaning of "lock" being fastening or shutting-in. But the second word in the same name points to the existence of a manifest wall, or of walls, in times comparatively recent.

It is to be noticed that all the objects described

<sup>1</sup> Now spelled "Gaol Walls," but commonly pronounced "Jill Walls." While the castle stood, the gaol was within it, and the name of these fields was then spelled "Gillwalls," as it is called in Norden's *Survey*.

<sup>2</sup> The "Wall Ridding" of 1620 was, it would appear, somewhere in this direction; but I cannot ascertain its exact site.

<sup>3</sup> The southward extension of the Roman site so suggested would bring it to the northern side of the town of Holt, and help to explain the name "Lyons;" and it would have on its eastern side Middling Street and Pepper Street, now called Vicarage Lane and Green Street respectively.



above were either picked off the surface of the soil, or turned up by the plough, between the 28th of September and the 21st of December, 1905, and that no diggings have been made. Excavations ought, of course, to be undertaken; but, apart from the cost of such work and the supervision of it, the two fields known to contain foundations and to show evidence of Roman occupation, belong to two separate owners, and are occupied by two different tenants.

I am more concerned now to establish the fact that in the Wall Lock and Hillfield (or Big Hillyfield) we have evidence of the former existence there of a Roman station, whether camp or not, connected somehow with the 20th Legion, than to ask what was the name of it in Roman times. Still, it may not be amiss to record the unanswered questions I have put to myself during the course of these discoveries. Is it possible that Chester may have been Deva and Holt Deuana? And it may be noteworthy in this connection to point out once again that the brook encircling the Holt site on two sides is still called "Deevon," the Dee, in its present course, running on a third side. Can it have been also that, confusion having arisen between the two similar names, "Deva" and "Deuana" or "Devana," the latter name was changed to Bovium. Or, again, was "Bovium" the name of this site from the beginning, its distance from Deva ( $8\frac{1}{2}$  to 9 miles) being almost exactly right, according to the Antonine *Itinerary*? Or, once more, as already hinted, have we here a mere tilery, with the necessary buildings belonging to it, built by the 20th Legion? These are questions that I have not yet been able to answer satisfactorily, and do not at present pretend to answer.

The wonder is that this area, with its rich store of relics lying exposed for anyone to pick up, has not been hitherto recognised as a Roman station of some sort, to be accounted for and reckoned with.<sup>1</sup> Mr.

<sup>1</sup> I ought to say that the Hillfield, or Big Hillyfield, was only ploughed up about five years ago, having lain under grass for at



Thomas Crue, two centuries and a-half ago, or more, did indeed note the spot, but he destroyed what he saw, and the site of his discovery had faded out of popular memory ; nor has anyone since, so far as I know, pronounced the bricks, tiles, and other objects turned up in the two fields to be Roman, and proved them to be so. It has also been suggested, tentatively, and without evidence, that Holt Castle was the site of Bovium, but there is nothing Roman about that castle or its immediate surroundings, so far as I can see ; while in the place, lying less than half a mile distant, which I have described, the evidences of Roman occupation stare one in the face, and astonish one by their number and variety.

Now that a Roman settlement is definitely located near the town of Holt, we may, with less hesitation than before, accept the "Lyons" in "*Lyons alias Holt*" as the ancient English name designating it. But if we go so far, we must, it seems to me, postulate the existence of an earlier name — "*Castra Legionis*." It seems certain from the stamped tiles found here, that if a portion of the 20th Legion was not stationed on the site, that Legion had, nevertheless, something to do with the place. And if the settlement had a Roman name, we need not wonder at its disappearance. The official names for Roman stations were often forgotten, and replaced by more general names, such as Leicester, Chester, Caistor, Chesterton, Walls, Stretton, and the like.

I intend placing all the Roman specimens and objects found at Holt in the new Wrexham Free Library, so soon as it is completed and due accommodation provided, so that those specimens may be

least forty years previously ; but this remark does not apply to the Wall Lock, which has been ploughed for about thirty years. And at the beginning of the seventeenth century, as we learn from Mr. Crue's letter, "upon this place corne was sowen every yere tyme out of memorye, and manny a plowe broken upon the stone walles," etc. (see Appendix).

inspected, preserved, and kept together there ; and hope that whatever else this site may yield of exceptional interest will find its way to the same building.

The wording of this paper has been thrown into the somewhat sketchy and diary-like form which it has assumed, so as to show the circumstances under which the discovery—or re-discovery—announced therein was made, and to name all the persons who were, more or less, concerned in it. If the account, so presented, should be found to show a certain want of clearness as to the nature of the Roman settlement described, this also, under existing conditions, may be pardoned. Surely, “cocksureness” at the present stage is to be avoided. But I hope to be able to write hereafter, in the shape of an Appendix to one of the succeeding chapters of this “History of Holt” a supplementary account of later “finds,” in the area which, for want of a more convenient name, I shall call “Lyons ;” and it may then be possible to express opinions more conclusive and satisfactory as to the point indicated. Meanwhile, the facts described remain, and may help towards the elucidation of various outstanding problems now in question.

Dec. 28th, 1905.

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#### APPENDIX.

Report on Roman Discovery made at Holt in the beginning of the Seventeenth Century on Mr. Thomas Crue's Ground, with Letter by Mr. Crue, on the same sheet, referring thereto, copied from *Harleian MSS.* (British Museum), vol. 2,111, fol. 21.

“The manner or forme of a Romane Monumente lately found by Mr Thomas Crewe, gent.

“The place wherein the Stove was made is square, and conteyneth in euery quadron 12 foote of assise, and in depth from the leuell of the plain about 5 foote. This stove was sett full of square potts, or rather pillars, made of bricke, wherein were two trunckes, both of them filled wth a very hard and solid mortar, wrought of Lyme and pibble stone. These pillars were in lengthe one foote and in breadth as much, but flatte, so that

two full squares made the breadth of one pillar. These pillars were in number fifty, and were placed upon a flore or bottome made of lyme and mortar, and sett orderlie in rowes of an equall space or distance. And upon these pillars were other fifty of like forme and measure placed, both w<sup>ch</sup> together supported a flore two foote highe, wrought of very fayre and large tiles of bricke, being two foote longe and as much broad, upon w<sup>ch</sup> flore was another made most stronge of lyme, pibble, and bricke battes, containing some sixe inches in thicknes. And in the walls of the foresaid foundation were sett the like pillars, the one trunke whereof, placed towards the wall, was filled with the foresaid mortar, and the other syde or trunke being open was placed inwards towards the Stove, and over hanged the wall in their bottoms about 2 inches, and likewise appeared as much above the highest floore of mortar. These were sett as nere together as cold be ioyned, having holes cutt out in their sydes, w<sup>ch</sup> diversely mette eche others. Wherby the heat, as it seemeth, was equally dispersed and in this order were placed in the three quadrons of this foundation; the forthe whereof was voyd w<sup>th</sup>out any; but in the south-west corner of that square was the mouthe or furnace of this worke, wherein the fier was kindled, as might well be p<sup>r</sup>ceiued, by brandes and charcoles and ashes therein remayning and most plainly appearing. Other foundations are yet apparant, but not discoverd to there angles or endes, but such as are, appeare towards the este and south; many and most fayre bricks & tiles are taken thence and many more are there as yet remayning. Nowe, in the breaking or digging vppe of the auncient Monument were found certaine bricke somewhat long and narrowe, turned outward at there edges like vnto borders, betwixt which were stamped or printed by mould these letters in this manner and forme:



“The xx legione of Souldiers of the Romaynes laye at holte.”

Then comes, as follows, Mr. Crue's own description of the discovery on the same sheet:—

“This last weake ther was one seeinge the Stoue in my grounde wiche travellethe throughout england to make A mappe/ he sett yt downe as yt may appe<sup>r</sup> aboue. I have sent you a Coppie of his draught. The stone I sent yow w<sup>th</sup> the ij tonnels filled w<sup>th</sup> mortar was one of the supporters of ij flowres, the one flour of mortar pymple stones & brick vj Inches thicke. I sent you a p<sup>ce</sup> of the said, floure of mortar.

"I sente you an other stonne, the one tonnell fylled w<sup>th</sup> morter w<sup>ch</sup> stodde in the walle, and the other Tonnell not fylled. These stones stodd close together, and one end of the emptie tonnell was under the floores, and the other end Aboue that the heate might come to the upper floure to warme the Chamber/ This floure, when the Erthe was taken Awaye, verey feard/ [fired]. And the furnise mouthe where the fyrr was put, was made w<sup>th</sup> stronge tylle, and the substantiall, as if it had been new made./

"Vpon this place corne was sowne every yere tyme out of memorye, and many a plowe broken vpon the stone walles which compassed the Stoue about.

"Your Wor<sup>t</sup> to commaunde,

"THO. CRUE."

N.B.—The difference in type used in the above extracts serves to distinguish Mr. Crue's handwriting from that of the unknown cartographer on whose description Mr. Crue wrote his letter. Over the double v in the above-given copy of the inscription, Randle Holme has written "Valens Victrix," and has also written on the opposite folio "stoue found at Holt." Mr. Watkin quotes the following passage as being from the same (opposite) page, but, as a matter of fact, it is not there:<sup>1</sup> "This monument was an entire stove found in Mr. Crue's ground in the reign of Charles I, as I guess, which he suffered to be defaced. Part of this account is written by his own hand." But it is possible to be more precise. In *Harleian MSS.*, vol. 2084, fol. 216, there is a letter by a Thomas Crue, in the same handwriting (Mr. Edward Owen tells me) as that employed by the discoverer of the "Romane Monumente" at Holt, which letter is endorsed by Randle Holme: "Mr. Crue of Holt's l're to Mr. Thos. Gamul wherein he informeth how the water fell in Dee about them at the breach of the Cawsey."<sup>2</sup> Now, on February 5th, 1601 [? 160½], a great breach occurred in the Chester "causey" at Dee Mills, which was not repaired until the May following. Mr. Thomas Gamul was then a prominent citizen of Chester, and was chosen Recorder, February 7th, 160½. In 1607, Sir Richard Trevor and others endeavoured to have the "causey" at Dee Mills taken down, which attempt was withstood by Mr. Thomas Gamul, Recorder of the city. So that everything seems to point to Mr. Crue's letter being written in 160½, which seems the more likely, or in 1607: in either of which cases the writer was the Mr. Thomas Crue who died in 1613.

<sup>1</sup> It is probably on another folio of the same volume, or in another of the *Harleian* volumes.

<sup>2</sup> A copy of this endorsement has been furnished me by Mr. Edward Owen.



THE  
EXPLORATION OF PEN-Y-GAER, ABOVE  
LLANBEDR-Y-CENIN.

By HAROLD HUGHES, Esq.

COMMENCING on September 18th, 1905, excavations were carried on for one week by the Nant Conwy Antiquarian Society at the important camp of Pen-y-Gaer, overlooking the Conway Valley, above Llanbedr-y-Cenin. Permission having been kindly given, at the request of the Society, by Major Ashley, the owner, I was invited to undertake the supervision of the excavations on their behalf. In this work I received considerable assistance from various members of the Nant Conwy Antiquarian Society, who paid visits during the week, amongst whom I cannot omit to mention Mr. W. B. Halhed, the Secretary of the Society, who further had devoted much energy to the initiation of the work; Mr. A. E. Elias, who devoted two days to the work; Dr. Jones, of Llanrwst; the Rev. — Roberts, of Llanrwst, and Mr. Willoughby Gardner;<sup>1</sup> also my brother, the Rev. J. C. Hughes, who spent the week with me on the mountain.

Mr. W. O. Roberts, of Plâs-Dulyn, Llanbedr, most kindly obtained six labourers, so that no time was lost in starting work early on Monday morning, September 18th. The workmen employed were Robert Williams, of Coed-ty-Mawr; Rowland Jones, of Tan-y-Bwlch; Thomas Roberts, David Davies, Evan Evans, and Hugh Roberts. The first two displayed great intelligence and interest in their work.

<sup>1</sup> Mr. Gardner has kindly undertaken to describe the defences on the south slope, to which he paid special attention.

I am indebted to Professor J. E. Lloyd for most kindly furnishing me with the following note with reference to the name of the camp:—

“It was Pennant who first, in his *Tour of North Wales* in 1773, took note of the remarkable hill-fort above Llanbedr-y-Cennin. He understood it to be known in the district as ‘Pen Caer Helen,’ and scaled the height in the hope of finding some traces of the Roman road styled ‘Sarn Helen.’ In this respect he was disappointed, though the discovery of the fort was ample compensation. His description will be found in vol. iii, pp. 137-8, of the 1810 Edition of the *Tours*. ‘Pen Caer Helen,’ we are assured in the *Gossiping Guide to Wales* (p. 216 of 1904 edition), was a mispronunciation of the actual name, ‘Pen Caer Llîn; Mr. Egerton Phillimore, to whom we are, no doubt, indebted for the correction (*Y Cymmrodor*, xi, 54), does not mention his authority. The ordinary form is the shortened one—‘Pen y Gaer’—under which the place appears in the old one-inch Ordnance Survey Map of the district (Sheet 78, engraved in 1841).

“In the notes to Lady Charlotte Guest’s edition of the *Mabinogion* (vol. ii, p. 260; vol. iii, p. 253), Pen y Gaer is identified with the ‘Kaer Dathal (or Dathyl)’ of the *Red Book* text. In order to dispose of this conjecture, it is enough to point out, as Mr. Phillimore has done (*loc. cit.*), that Caer Dathal is expressly stated to be in Arfon (Rhys and Evans’s text, p. 59), while Pen y Gaer is in Arllechwedd Isaf—two districts which a mediæval writer was not in the least likely to confound. Moreover, Caer Dathal was near the sea, and not far from Aber Menai, Dinas Dinlle and Caer Arianrhod, as may be seen from the references to it in the *Mabinogion*.”

Notices of this camp, under the name of “Pen-Caer-Helen,” have appeared in *Archæologia Cambrensis* for 1867, by Mr. J. T. Blight, and for 1883, by the Rev. E. L. Barnwell. The same plan of the fortress is published to illustrate both accounts—most useful in its way, but seriously incorrect in regard to general proportions and shape.

Mr. Davies, the schoolmaster at Llanbedr, very kindly allowed me to make a copy of the portion of “The Parish Enclosures Map, 1858,” showing Pen-y-Gaer, which is in his guardianship. This plan of the camp is probably the earliest in existence. It is here

reproduced. The following points in connection with this plan are of interest:—

I. Some walled enclosures to the north-west of the camp, the dilapidated remains of which still exist, are

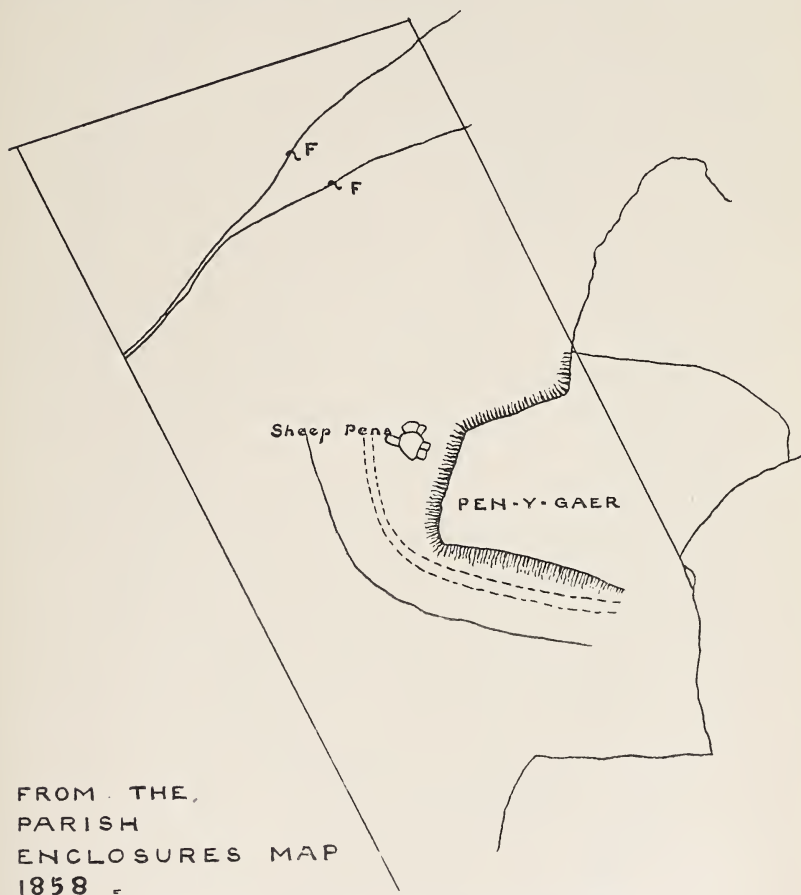


Fig. 1—Pen-y-Gaer, from "Parish Enclosures Map."

marked "Sheep-pens," and probably were so used in 1858.

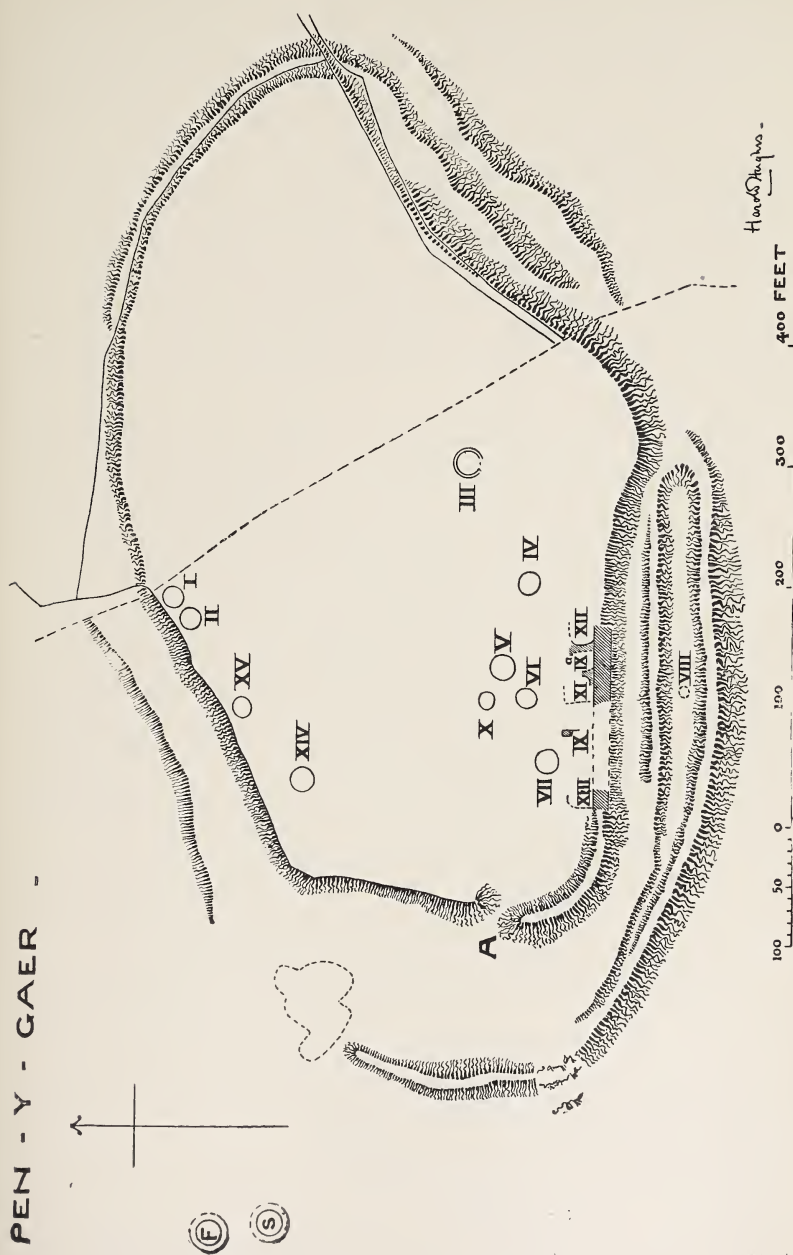
II. Two footpaths, diverging from each other, are indicated in positions I have marked F F. The western portion, before they diverge, is a sunk road on the side of the hill, and evidently ancient. The lower, or

northern of the two paths, F F, is the usual ascent to the camp. The upper, which appears to be very clearly defined when inspecting the hill from below, is most difficult to distinguish when the point of divergence is actually reached, though we may rest assured that it formed a clearly-defined path in 1858.

The primary object set before us was to ascertain, if possible, the period to which the camp belonged. The whole of the energies of the labourers were therefore, during the week, devoted to this end. For this reason, and because the time at our disposal was insufficient, no attempt was made to clear the entrances. It is to be hoped that this work may be carried out on some future occasion. The whole of the day, from early morning till dusk, was fully occupied in supervising the excavations and noting the results. Although it is most desirable that a correct and detailed plan be made of the camp, it was quite out of the question in the limited time at our disposal. I have therefore enlarged the site from the Ordnance Survey Maps. (Carnarvonshire, Sheets VIII—15, and XIII—3; scale 25.344 ins. to a mile, revised edition, 1899.) On this I have inserted the positions of the various sites excavated. The map originally published in *Arch. Camb.*, although indicating many points of interest omitted on the Ordnance Survey, was far too inaccurate for the purpose. Only one of the two main instances is shown on the Ordnance Map (see A, plan, Fig. 2). The *chevaux de frise* are entirely omitted. On the other hand, there are indications of outer defences on the south-east side, shown on the Ordnance Map, which are omitted in the plan published in *Arch. Camb.*<sup>1</sup> The camp is divided into two by a wire fence, indicated

<sup>1</sup> A much more accurate plan than that published in *Arch. Camb.* appears in the *Archæological Journal* for 1868, prepared by Mr. W. A. Bonney, illustrating a paper on "Pen-Caer-Helen," by his brother, Professor Bonney. A track marked on this plan as "Ancient Road," leading to the western entrance, I think, has been diverted somewhat, at later times, from its original route.





on the plan. There are fragmentary remains, showing that the outer defences, on the northern side, extended to the east of the wire-fence, but not marked on either of the plans. The portion of the camp to the east of the wire-fence is the property of General Gough. All work so far has been confined to the western division. In addition to the two entrances, at A and close to IX on plan, respectively, there are indications which seem to suggest two minor entrances or sally-ports on General Gough's land: one to the north, the other at the extreme east end, at the summit of the comparatively precipitous ascent from the direction of the Conwy Valley.

Within the inner containing walls are a number of circular depressions, suggestive of being the sites of "cytiau" or hut-circles. In many instances they are backed with rock, and form platforms which rise one above the other in the hill-side. Some circular platforms, which might be taken for sites of dwellings, apparently are the result of quarrying to obtain stone wherewith to construct the fortifications. Tre'r Ceiri contains numerous well-defined dwellings, with—in many instances—walls several feet in height still standing. Such is not the case at Pen-y-Gaer. A circular depression only, or a few stones appearing irregularly above the turf, alone indicated a possible site.

At a short distance from the fortifications, in a north-westerly direction, are two tumuli, marked F and is on the plan, Fig. 2, which were examined.

The various sites excavated within the fortifications are marked from I to xv. These numbers follow the order in which the various excavations were commenced, and noted on the spot. It has been thought well to retain this sequence, though the result gives a haphazard appearance to the plan.

According to our undertaking, we filled in and re-turfed all sites excavated.

There are a number of depressions in the portion of the camp belonging to General Gough. With regard

to several, it is uncertain whether they are quarries for stone or sites of dwellings. Others are more definitely suggestive of hut-sites, though signs of walling are not visible.

The details of the diggings are as follows :—

*Tumulus F.*—This tumulus is on the side of the hill, which slopes gently in a northerly direction. In the centre it was found to be 2 ft. 1½ ins. in height above the undisturbed ground level. Nearly the entire ground area was found to be covered with a layer of charcoal, and, incorporated with the same, numerous fragments of calcined bone, with patches of a bluish substance of a clayey appearance. A small fragment of copper was discovered amongst the charcoal and bones. The layer of charcoal rested on an undisturbed natural clay formation.

The process of burial may be convincingly arrived at from the circumstantial evidence. On the hill-side the funeral pyre was laid and lighted. The large area covered by the charcoal and the mixture of bone remains indicates that the body was cremated on the actual spot. Around the low tumulus, especially visible in the direction of the rise in the hill, is a sinking bearing the resemblance of a shallow ditch. It would appear that, after the fire had burnt down, the surrounding earth was deposited over the remains. This would account for the shallow depression surrounding the tumulus.

The diameter of the tumulus is 20 ft. 6 ins. east to west, and 23 ft. north to south. The diameter across the depression is 33 ft. to 34 ft.

*Tumulus S.*—This tumulus bore signs of having been disturbed. Mr. W. O. Roberts, of Plâs Duly, informed me that someone had been digging into it about two years previously. In the case of tumulus F, nearly the whole original surface of the ground was exposed. A trench only from the south-east was cut into tumulus S, a little further than its centre. Char-

coal and calcined bone were found, similarly disposed to those in tumulus F, together with burnt stones and infinitesimal fragments of bronze. There were indications of burning at a higher level than the original ground surface, but these probably resulted from the disturbance caused by the former excavator. Tumulus S had a similar depression surrounding it to that of F. The manner of burning and burial and the construction of the mound appear to have been identical. The height from the original surface, at the centre of the tumulus, was 2 ft. 10 ins. The diameters of the two tumuli, and the shallow depressions surrounding them, are practically identical in both instances.

*Site I.*—A circular platform. There were no indications of a distinct floor level. Nothing of importance was found.

*Site II.*—A similar platform, with like results, excepting that a few fragments of charcoal were discovered about 1 ft. below the surface.

*Site III.*—The remains of a very perfect hut-circle. The internal diameter is about 19 ft. The entrance faces south-south-west. The jambs are missing, so the exact width of entrance is uncertain. The walls are 2 ft. wide, and are constructed with an inner and outer face of rough stone slabs set on edge, with a core composed of rubble. The double facing of at least half of the circumference of the walling is clearly defined, and the line of nearly the entire walling can be traced. The ground rises from south-west to north-east, and with it the floor of the hut. At the northern part there are the remains of a platform, about 3 ft. 6 ins. wide, with a curbing of large stones on edge, stepped up above the floor level adjoining. The hearth was against the wall to the east of the hut. Much charcoal and many burnt stones were found in this position. This hut yielded a fragment of a rubbing stone, which, when whole, would have been of a similar character to that found in Site V, and illus-



trated, Fig. 3, a hone stone, 7 ins. long, another stone of the same formation as the hone, about  $6\frac{1}{2}$  ins. long by  $2\frac{1}{2}$  ins. wide, and varying from  $\frac{1}{8}$  in. to  $\frac{1}{2}$  in. in thickness, with rough edges and back, and only a portion of the front face smooth, or almost polished, and worn with rubbing. The rubbed face does not extend to the edges of the stone. Several river pebbles were found in this hut, the largest measuring  $4\frac{1}{3}$  ins. by 3 ins. by  $1\frac{7}{8}$  ins.

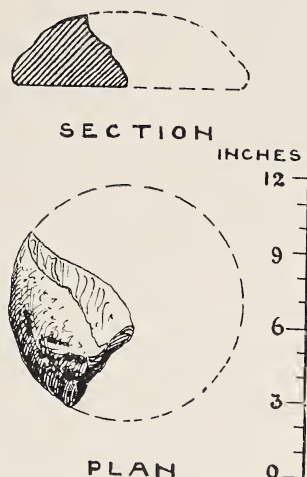


Fig. 3.—Stone found on Site V. at Pen-y-Gaer.

*Site IV.*—A circular site, with no clearly-defined walls or floor level. A little charcoal was found.

*Site V.*—A circular site; walls not clearly defined as in the case of Site III. General axis north-north-east to south-south-west. Diameters about 19 ft. by 23 ft. No wall towards the north, but backed in this direction by native rock. Floor not clearly defined. Remains of charcoal towards the north, against the rock, and towards the west. A portion of a rubbing stone (see Fig. 3) was found on this site. Altogether, on the different sites, a large number of fragments of rubbing stones were discovered. They all are worked

out of a hard conglomerate, and may be divided into two classes, though probably they were employed for one and the same purpose. The rubbing surface is smooth, polished, and, in nearly every instance, quite flat, neither concave nor convex. The difference consists in the outline of the rubbing surface: in the one division it is circular; in the other, oval. They resemble in form sections of small boulders. The fragment found on this site belongs to the circular type. Its diameter would have been about  $9\frac{1}{2}$  ins. Nine river pebbles and some burnt stones were discovered here. On the different sites a large number of pebbles were found: some perfectly smooth, and seemingly worn by use; others with rough surfaces. It may be concluded some, doubtless, were sling-stones.

*Site VI.*—A circular site. General axis, north-east to south-west. Ground slopes to south-west. Face of natural rock, about 3 ft. 3 in. high, forms back of site. Elsewhere the site is enclosed by very roughly-built rubble walling, especially on the east side, where it is 2 ft. high. Longest diameter is about 19 ft. 6 ins.: cross diameter, 17 ft. There were signs of burning over a large portion of the floor. A hearth seems to have been against the rock at the north-east, where much charcoal and fragments of bone were found. A portion of a rubbing-stone of the oval type was discovered on this site. The *débris* filling this hut was nowhere less than 1 ft., and, at the back, 2 ft. 6 ins. thick.

*Site VII.*—A circular site, about 19 ft. 6 ins. in diameter, on the hill-side, backed with rocks in an easterly and north-easterly direction. The entrance seems to have been towards the west-south-west. There is one upright stone, which probably formed a door-post. Excepting where bounded by rock, the site is enclosed by walls of very rough rubble, the face at many points not being clearly defined. This site was filled with *débris* of varying depth, from 1 ft. 6 ins. to 3 ft. The bottom is of rock. The irregularities

apparently were filled in to make a floor surface, though the floor is not definitely indicated. Remains of three charcoal fires were come across against the enclosing wall. The fragment of the oval-shaped rubbing-stone, illustrated in Fig. 4, was found on this site. Another fragment of the same nature, but with one surface slightly concave, was discovered. Thirty-four pebbles of various sizes, some perfectly smooth and probably sling-stones, were also found. The most interesting and important find, however, consisted of patches of a reddish material in the floor, having the appearance

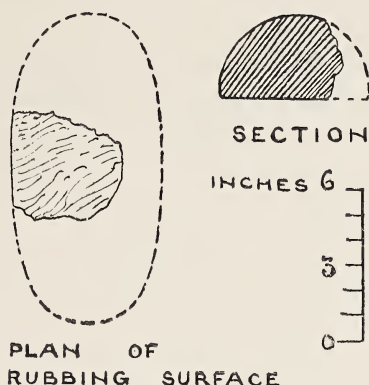


Fig. 4.—Rubbing-stone from Site VII. at Pen-y-Gaer.

of clay. Dr. Kennedy J. P. Orton, Professor of Chemistry at the University College of North Wales, Bangor, has most kindly had samples of this material analysed. His report is published later on in this paper. There is, practically, no doubt that this material is the refuse run out from an ancient blast-furnace for the smelting of iron which existed on this site.

*Site VIII.*—A low mound, in the second ditch on the south side of the camp, about 1 ft. 6 in. high above the present bottom of the ditch. Nothing was found. The mound consisted of earth and small-sized *débris*.

*Site IX.*—This site is situated close to the south entrance to the camp. After clearing away a quantity

of loose fallen stones, at the ground level we came across some old work, consisting of masonry with some stones set on edge, others laid flat. By some present it was considered to be an ancient pavement. I am, however, of opinion that it is the foundation of a wall running north from the main wall to the higher rocky ground on which the circular sites V., VI., VII., and X. are situated. A cross-wall in this position would be most useful should an enemy force the entrance. A steel, for striking a light, was found here, probably dropped some time in the first half of last century.

*Site IXa.*—This excavation was made against the inner face of the wall on the south side of the camp. Foundations of walls abutting against the main wall were come across. Nothing of the internal face of the south wall in this position was previously visible. The excavations exposed the face to the extent of 3 ft. in height, or 4 ft. 6 in. below the existing remains of the wall, taken at its highest point in the centre. The wall in this position is 14 ft. 6 in. wide. At the depth reached, 3 ft., the natural formation of a whitish clay was come to. Against the very bottom of the wall fragments of charcoal were discovered. The inner face of the wall is constructed of very good rubble-work, laid dry. The walls generally have been greatly denuded and quarried for the purpose of providing stones for the numerous modern boundary-walls in the neighbourhood: built, I understand, for the most part, about the middle of last century, or when the common land was enclosed. Here and there the outer face of the wall can be accurately traced, and some of the stones employed in its construction are of great size. Doubtless, by clearing away the clatter, a much greater extent of face could be exposed. The greater portion, however, has suffered grievously. There are signs of a wide zigzag path leading up through the trenches on the south side of the camp to the old entrance. I am informed that this way owes its origin, or its



present width, to the fact that a track was roughly constructed up to the face of the south wall, to enable carts to approach to carry away the stones of which the wall was built.

The finds on Site IXa included fragments of two rubbing-stones of the circular and one of the oval type, the latter illustrated in Fig. 5, a number of pebbles, ranging from  $\frac{3}{4}$  of an inch to  $2\frac{3}{4}$  in. in diameter, a bone, and a lump of metal, apparently an iron clinker. In Dr. Orton's report he describes its appearance as that of "a lump of iron encrusted with slag." It was found a few feet from the face of the wall.

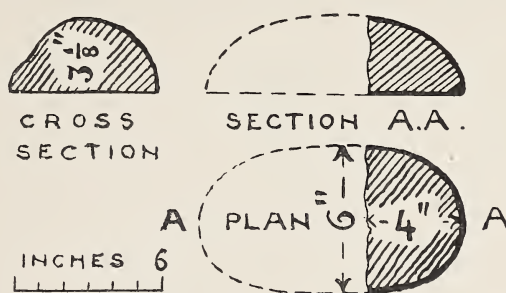


Fig. 5.—Fragments of a Stones found in Site IXa. at Pen-y-Gaer.

*Site X.*—A circular depression. A trench, 2 ft. wide, was excavated from north to south. The ground did not appear to have been disturbed, and there were no signs of a hut-circle.

*Site XI.*—Excavation against face of south wall to west of IXa. One block of stone was found, about 1 ft. square, of same nature as rubbing-stones, one face rubbed and concave, about  $\frac{1}{4}$  in. in 10 in.; all other faces broken.

*Site XII.*—Excavations by south wall to east of IXa. Eight fragments of rubbing-stones, five apparently of the round type and three of the oval type, were found. One of these stones had a small fragment of corroded iron adhering to it.

*Site XIII.*—This excavation was against the inner face of the south wall to the west of the entrance. The inner face of the wall was excavated to a depth of 3 ft. 6 in. below the surface, when the bed of white clay found at Site IXa was reached. The bed of clay slopes up at a steep gradient from the face of the wall, 1 ft. 2 in. in 3 ft. Small fragments of charcoal were found against the face of the wall. Half a spindle-whorl was found on this site: its diameter is 2 in., its thickness is unequal, but just over  $\frac{1}{4}$  in. (see Fig. 6).

*Site XIV.*—A circular site facing north. A trench, 3 ft. 6 in. wide, was cut from north-east to south-west



Fig. 6.—Half a Spindle-whorl found in Site XIII. at Pen-y-Gaer.

through the centre. No signs of walling or floor surfaces were come across. The rough rock forms the back of the site. A fragment of a rubbing-stone and several pebbles were found.

*Site XV.*—A circular site. A trench was cut into this site from north-north-east to south-south-west for a distance of 13 ft. No signs of a wall were come across. The ground was a mass of stones. Possibly this site owes its formation to quarrying for stone in this position.

The “chevaux de frise” on the flatter ground to the west and south of the fortress have been noted by former writers.

In the second ditch on the south side two pointed stones project about 1 ft. 1 in. above the present level of the ground. The earth was excavated round these

stones. The following are the measurements taken in connection with one of these stones: Total height, 3 ft.  $1\frac{1}{2}$  in.; height exposed, 1 ft.  $1\frac{1}{2}$  in.; height above subsoil, 1 ft.  $10\frac{1}{2}$  in.; buried in subsoil, 1 ft.  $3\frac{1}{2}$  in.; cross-sections, approximately, 10 in. by 8 in. The surrounding 9 in. of soil above the subsoil was excavated for an area of about 40 superficial feet. It was found to be full of pointed stones, doubtless fallen. No less than forty were counted in an area of 35 ft. That the ditch was protected with these upright stones is certainly a point of interest. A trial excavation, to the depth of 9 in. below the surface, was made in the first or upper ditch, immediately outside the inner wall, but no fallen stones were discovered.

All the bones found have been examined by Dr. P. J. White, Professor of Biology at the University College, Bangor. On account of their fragmentary condition, he regrets he is unable to decipher them. The long bone, found in excavating Site IXa, he reports, seems to be that of a bird.

I give Dr. Orton's important report on the metallic substances found in full.

“University College of North Wales, Bangor.  
“10th November, 1905.

“DEAR MR. HUGHES,

“The following are the results of the analyses of the metallic material found by you. These analyses were carried out by Mr. William Roberts, B.Sc., of Llangefni.

“No. 1 (Tumulus F). The metal was mainly copper. No tin was detected: hence the metal was not bronze (tin and copper).

“No. 2 (Tumulus S). The metallic fragments were bronze, both the constituents, tin and copper, being found. The quantity was not sufficient to determine the relative proportions of the two metals.

“No. 3 (Site IXa). The material looked like a lump of rusted iron encrusted with slag. It consisted mainly of iron (as oxide), together with some iron phosphate, and small quantities of aluminium and silica.

“No. 4 (Site VII.). The material had the typical appearance of old slag, probably from the smelting of iron, as no copper was found. The chief metal was iron, together with small quantities

of aluminium, manganese, and chromium. There was an appreciable quantity of phosphate, and a large amount of silica.

"I hope that these analyses will be of use to you, and are sufficiently detailed.

"I am, yours sincerely,

"KENNEDY J. P. ORTON."

We are greatly indebted to Dr. Orton and Mr. William Roberts for the exceedingly valuable work they have done on our behalf.

It is to be regretted that the finds made during the excavations at Pen-y-gaer do not enable us to more clearly define the period to which it owes its construction. Much of interest, however, has been brought to light.

The two tumuli, although there is nothing actually to prove it, probably contain the remains of the ashes of some of the inhabitants of the camp. Bronze has been found in one tumulus, copper in the other.

I am inclined, however, to consider the refuse slag found on Site VII., just as it had run out of the smelting-furnace, the most important of all finds. No remains of iron or other metal weapons were found. We can, however, feel certain that iron was employed and worked in the camp. There is, of course, the question whether it was so worked by the original or subsequent occupiers.

With our present data we cannot do more than express our opinion, with diffidence, that the camp belongs to the period known as Late-Celtic.

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## NOTE ON THE DEFENCES OF PENYGAER.

BY WILLOUGHBY GARDNER, Esq., F.L.S.

THE artificial defences on the south and west sides<sup>1</sup> of this fortress, where the easy slopes of the ground make it more open to attack, are very remarkable.

The following notes deal with those upon the south side only. Here, between two projecting bosses of rock, to the east and west respectively, the hill falls at an angle of fifteen degrees. One of these bosses—that on the east—has been artificially scarped into a kind of bastion, which effectively flanks the defences about to be described.

This southern slope, some 70 ft. wide from rock to rock, has been fortified with great elaboration and art. A Section of it is drawn on next page, Fig. I; this is made at a point about the centre, as typical, on the average, of the whole.

First, at the top, the great rubble wall (A B), faced with rude and massive dry masonry, has been erected. This wall is here  $14\frac{1}{2}$  ft. thick, and is now only about 5 ft. high. There is, however, no doubt that before it became a ruin, and the fortress was quarried to build the miles of sheep walls which extend over the valley below, it was probably at least twice its present height, and would form a very strong defence. In its present broken-down state, the top of the wall only commands part of the defences below, but even if it were only 4 ft. or 5 ft. higher, it would control the whole (*vide* Section).

Beyond and below this wall the hill-side has been

<sup>1</sup> Points of compass are taken as “true,” not “magnetic,” south and west.



Outside the wall there is a *glacis*—or, more correctly, a berm—(B C), sloping at an angle of ten degrees for a distance of 20 ft., and ending in a shallow ditch C. Beyond this a low rampart of earth and stones has been raised, which is now only 1 ft. 4 ins. high from the present partly-filled bottom of the ditch. Below this comes a longer and deeper slope D E, at an angle of 30 deg., and 40 ft. in length to the bottom of the second ditch E. Outside this a second rampart of earth and stones has been thrown up, of which the present height is 3 ft. 6 ins. from the now silted-up bottom of the ditch.

The outer side of this rampart has a still steeper scarped slope F G, of nearly 40 deg., for a distance of about 33 ft. to the bottom of the third ditch G, which is now 3 ft. deep on its outer side H. On the top of the edge of this ditch there is no raised rampart, but a *glacis* H I, with a natural angle of 10 deg. It is some 60 ft. long down the hill-side. This *glacis* again ends in a steeper slope, which is the inner bank of a fourth small excavated ditch J, with a bottom now only 9 ins. deep from its outer edge.

These four ditches are, as usual, now more or less silted up both with *débris* from the banks above and with vegetable mould accumulated through long ages, making them much shallower than they once were.

The ramparts also have probably suffered from the denudation of their crests, so that their heights are lower and their slopes less steep than they formerly were. Even now, however, they would form serious obstacles to the rush of an enemy attacking the great wall above.

But the feature in connection with this fortress which is specially noteworthy is the way in which it has been made still further difficult of assault by a very unusual elaboration of the defensive earthworks on the two sides in question.

As long ago as 1775, Pennant visited Penywaer, and he was much struck by the sight of “two considerable

spaces of ground," below the ramparts, "thickly set with sharp-pointed stones, set upright in the earth, as if they had been to serve the use of *chevaux de frise* to impede the approach of an enemy." *Vide Tours in Wales* (Edit. 1810), vol. iii, p. 137.

These curious upright pointed stones have since been inspected and briefly described by numerous archæologists, including Halliwell,<sup>1</sup> Blight,<sup>2</sup> Barnwell,<sup>3</sup> and Professor Bonney.<sup>4</sup> Representations of those at the west side are given in papers by Mr. Blight and by Mr. Barnwell in *Arch. Camb.* for years 1867 and 1883 respectively. The drawing illustrating the last-named article, however, makes the stones appear much larger than they really are.

During the recent excavations undertaken by the Nant Conwy Antiquarian Society within the area of Penygaer, a short time was spared for the partial examination by Mr. Harold Hughes and myself of the defences below the wall on the south side, along the line of the Section above described.

Here upon the glacis H I is one of Pennant's two spaces of ground, "thickly set with sharp-pointed stones set upright in the earth." Beginning with a row inserted along the upper edge of the scarp I, these stones extend up the bank nearly the whole distance to H. Along the scarp edge at I, the uprights are set in a line close together; in one place a row of seven stones occupies a space only 9 ft. 6 in. long. Higher up the *glacis* the stones project through the turf at more distant intervals, and there are now many vacant spaces, owing to the uprights having either fallen or been removed.

A trench was dug up the slope among the stones from I to H, deep enough to reach the original surface of the ground. This consists of red clay. Overlying

<sup>1</sup> Halliwell's *Excursions in North Wales*, p. .

<sup>2</sup> *Arch. Camb.*, 3rd Ser., vol. xiii, p. 276.

<sup>3</sup> *Arch. Camb.*, 4th Ser., vol. xiv, p. 192.

<sup>4</sup> *Arch. Journal* (Royal Institute), vol. xxv, pp. 228-232.



the clay, about 8 ins. of dark peaty soil was shown, in which many sharp-edged and pointed stones were found lying prostrate. Apparently the uprights were originally inserted when this peaty soil was some 4 ins. thick, and with their bases buried in it, and resting either on or in the red clay beneath.

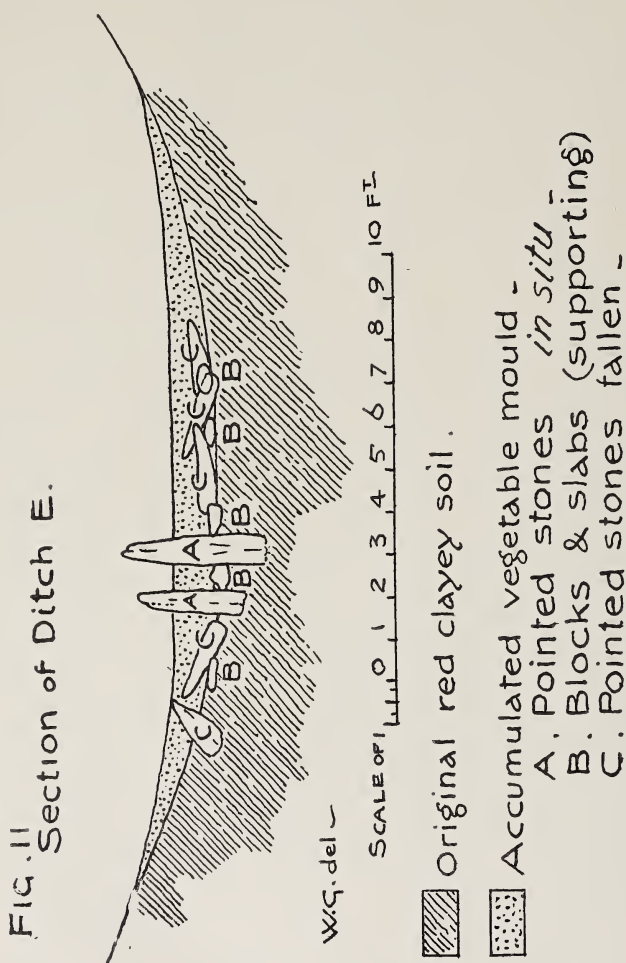
The stones varied from 1 ft. to 2 ft. 4 ins. in length, and from 3 ins. to 10 ins. average thickness, some being flatter and wider than others. They were, for the most part, still sharp-edged at the top, and many were pointed very acutely. The stones were of different kinds: some of slate split off *in situ* from the ridge of rock which runs across the centre of the fortified area, and others of hard grit, evidently cut from the bastion rock close by at the east end of the *glacis*. The *chevaux de frise* was thickest at the bottom of the slope, and here consisted of larger stones; higher up the spikes were further apart and smaller; probably in many instances their sharp points originally only just protruded above the surface of the ground, and were thus, owing to being less easily seen, even more dangerous.

Another trench was dug across the ditch *g*. This was found to be silted up about 4 ins. deep with vegetable mould; below this there was a layer, some 3 ins. thick, of small slaty scree, which seemed to extend a short distance up the slope above. Time did not permit of exploration of the bottom of the ditch along its length, to see whether this scree was continuous, but it was unearthed in two places excavated.

A rapid investigation of rampart *f*, by aid of the spade, showed it to be here an earthwork only, but with a good many stones in its composition, some of which formed in places a kind of revetment or facing along its upper side. Nothing was seen, however, which could be called a wall, as this defence has been described by previous writers.

Ditch *e*, above this rampart, showed two remarkable pointed stones projecting through the green turf at its

bottom. These raised a strong suspicion of another *chevaux de frise*. Careful excavation justified these suspicions, and produced the interesting results figured below (Fig. II).



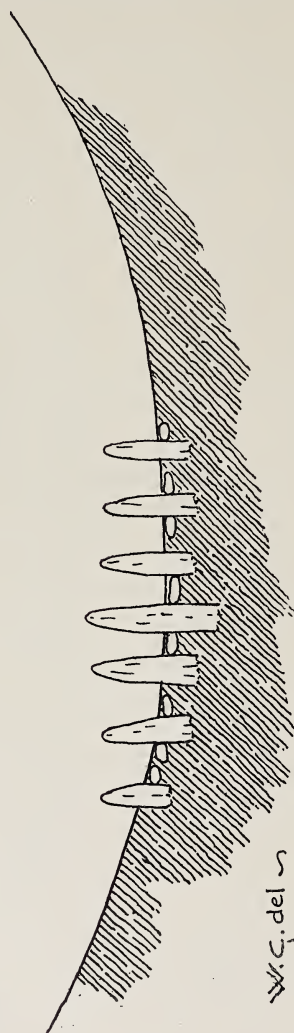
The two upright stones A A stood 12 ins. apart, and the higher of the two projected 1 ft. 1 in. above the present surface. Digging down beside it, 9 ins. of vegetable mould were shown to have accumulated here above the original ground, which consists of red,

clayey soil, similar to that uncovered previously in the lower ditch and *glacis*. Into this the blunt butt-end of the pointed stone was sunk for a distance of 1 ft. 3 ins., and to make it additionally firm, flat stones B B had been let into the ground around it as supports. The length of this pointed stone was 3 ft. 1 in., and its diameter 10 ins. and 8 ins.; it originally projected 1 ft. 10 ins. above the surface, and was sunk 1 ft. 3 ins. into the ground. The second upright stone was rather smaller in size. Further excavation in the vegetable mould accumulated in the bottom of the ditch revealed very many similar long, pointed stones, lying half fallen or prostrate upon the original surface of the ground. None were so large as the upright just described, but they averaged for the most part from 1 ft. 6 ins. to 1 ft. 8 in. long, while two exceptional ones measured 2 ft. 4 ins. and 2 ft. 8 ins. respectively. They were clustered from the centre of the ditch for a distance of 7 ft. to the counterscarp, or outer side of ditch, but they did not extend towards the scarp. Very many blocks and slabs also lay among and beneath the pointed spikes; these were evidently used to prop up and stiffen the latter in the ground, as was seen in the case of the two still standing.

These long "spikes" were of different kinds of stone, obtained *in situ*, as before; many of them were very sharply pointed at one end. Altogether, an area measuring 35 square feet was dug out at the bottom of the ditch, and in this space forty of the long pointed stones were found. Of course these were irregularly strewn about; but in order to give an idea of the way they probably once lined the bottom of this portion of the ditch when fixed upright in the ground, the restored section and plan below—Figs. III and IV—have been drawn to scale. From these it will be seen what an extremely close and formidable *chevaux de frise* this must originally have been. The former proximity of the spikes to one another is borne out by the 12-ins. measurement noted above, between the two still standing.

Finally, the bottom of the uppermost ditch c was dug into; 9 ins. of vegetable mould and refuse had accumulated here, but no spikes were found.

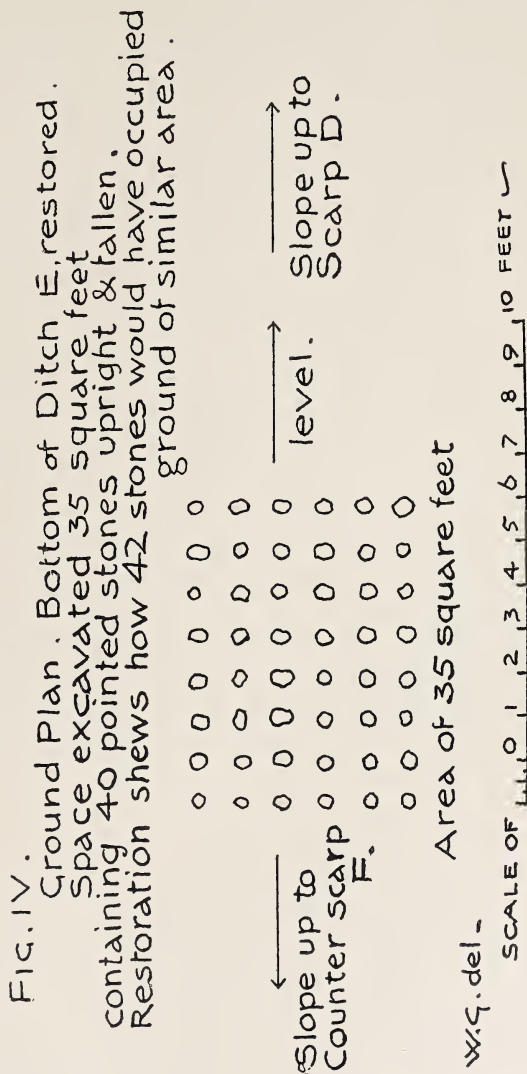
FIG. III.  
Section of Ditch E restored



Such, then, is the series of defences outside the south wall of Penygær; and they certainly strike one as being extremely effective, and as engineered and elaborated with remarkable skill, especially for with-



standing the kind of assault to which they would probably be subjected.



For savage tribes, even at the present day, usually attack in closed ranks with an impetuous rush; and this we know was also the custom of Celtic tribes

in Gaul in the century prior to the Christian era, as has been described by Cæsar.

Let us picture to ourselves an assault of this nature upon the south wall of Penygaer. The attacking horde would first charge across the little obstacle ditch J, and rushing on to the *glacis* I H, they would be brought to a pause by the first sharp row of spiked stones on the edge I. Then, for a distance of 45 ft. or more up the slope, they could but slowly pick their way among the bristling points protruding out of the ground on every side, and on which they would stand a chance of being impaled, either in case of tripping up, or of being struck down by the shower of sling-stones and missiles which would be poured down upon them both from the wall above, and from the rocky bastion upon their right flank. Those who survived this ordeal would renew the rush across the next ditch, and scramble up the steep scarp G F, which was very probably made still more difficult of negotiation by being covered with small slippery scree near its foot. Arrived on firmer ground, another charge would be made to surmount the ramp F, and to cross the next ditch E. But here an unseen and terrible reception was prepared for them. in the shape of the 7-ft. belt of sharp-pointed stone stakes lining its bottom; on these they could hardly help but fall, with the impetus of their dash over the bank and the pressure of the throng behind. All this time the shower of missiles both from above and from the flank would doubtless continue; and we can well imagine that but few of the host that started on the "rush" would survive to climb the further scarp to D, and thus attain to the foot of the great wall above.

It now remains to see how these interesting defences compare with anything of a similar nature known elsewhere.

So far as Wales goes, they are apparently unique. Nothing like them is known anywhere in England, not even among the fortresses of Cornwall. In Scotland

there are two forts, those of West Cademuir and of Dreva in Peeblesshire, which have very similar *chevaux de frise* as part of their defences ; these consist of pointed stones, apparently about the same size as those at Pen-y-gaer, set upright about a foot apart across wide trench-like hollows at places where access to the fortress is otherwise easy (v. Christison, *Early Fortifications of Scotland*, pp. 225, 226). In Ireland, in the Southern Aran Islands, the walls of the two celebrated fortresses of Dun Aengus and Dubh Clathair have been described as surrounded by *chevaux de frise* of tall granite stones, set in the ground so close together that a man can with difficulty pass between them ; but these stones are much larger than those we have described, and the defence formed seems to partake more of the nature of a labyrinth than of *chevaux de frise* like those at Pen y-gaer.

The excavations in this fortress were undertaken by the Nant Conwy Antiquarian Society mainly with a view to obtaining some clue, if possible, to its age and origin. In reply to this, it may at present be briefly stated that the evidence of the above-described defences points, for many reasons, to an origin not earlier, at any rate, than the first century of the present era.

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## PEN-Y-GORDDYN OR Y GORDDYN FAWR.

BY HAROLD HUGHES, Esq.

THERE has been no delay on the part of the "Abergele and District Antiquarian Association" in commencing work seriously. Immediately on its formation, the Society, having obtained the consent of the Countess of Dundonald, set to work to excavate the important camp of Pen-y-Gorrdyn, situated about two miles from Llandulas station. The work has been carried on during the latter months of 1905.

The camp is of extensive area, and occupies the crown of a limestone hill. The inner defence wall follows the crest of the hill. A part of the face of the hill takes the formation of a precipitous cliff. In this position, apparently, no wall was considered necessary or existed. The wall is faced with good dry-built stone masonry. The core consists of small loose rubble.

So far, the excavations have chiefly been confined to the entrances. The main entrance is at the north-east end of the camp. A second important entrance is to the north-west. A third, of less importance, is at the south-west end; while, apparently, there is a sally-port on the south-east side. The formation of the entrances is most interesting.

The pathway to the main north-east entrance ascends a natural cwm. The main defence walls curve inwards, forming a long, gradually-narrowing passage, measuring at its least width a little under 13 ft. (see Fig. 1). At its inner end are two chambers—one either side the passage. They appear to have been enclosed by walls on three sides only, but to have been open towards the passage. Possibly they were guard chambers. There are two remarkable grooves at A A,



Fig. 1, one in either wall of the passage, opposite each other, before reaching the chambers referred to above. The sides of the grooves are of well-built

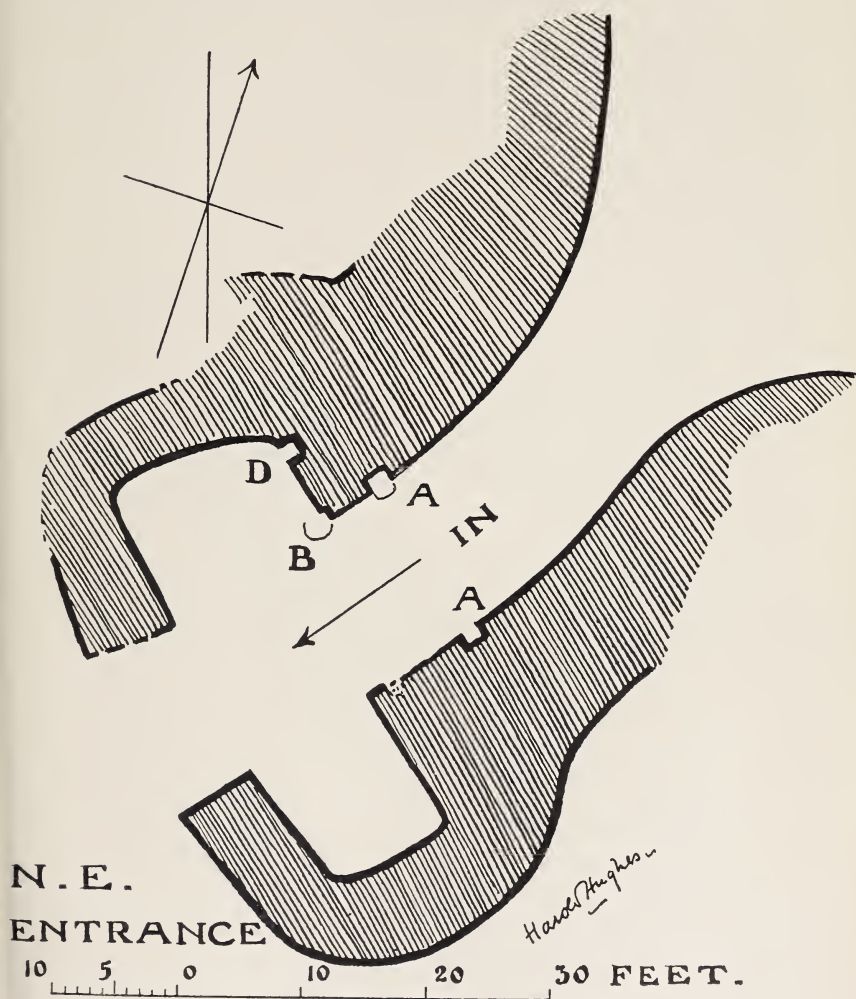


Fig. 1.—Pen-y-Gorddyn.

masonry, while the back is formed of the loose core of the wall. At the base of each groove is a large hole. These grooves must have been intended to contain posts, probably of wood, as all remains have dis-

appeared. The loose rubble-stone backings suggest that the posts were inserted and built in the walling as the work proceeded. Probably they formed portions of a barrier of some description, to be thrown across the passage.

There is not a clear angle at the meeting of the internal faces of the north-eastern wall of the northern chamber and the north-western wall of the passage. The face-masonry of each wall stops abruptly a few inches short of the angle (see B, Plan, Fig. 1). Apparently a post existed at this angle.

The northern chamber further contains a groove in its north-eastern wall, at D, Fig. 1, similar in its construction to the grooves at either side the entrance passage, with a hole at its base. There does not seem to be any object in the construction of the groove, otherwise than to contain a post; but the purpose a massive post in this position would serve is not obvious.

Fig. 2 illustrates the plan of the north-west entrance. It has a passage, but short compared with that of the north-east entrance. There are no side chambers. Its width is about 9 ft. At its inner end are grooves in either wall, similar in construction to those of the north-east entrance, but they are not quite opposite each other. The face-masonry of this entrance is very good. The width of the south-west entrance is 9 ft.

Amongst other work carried out by the Society is that of exposing the faces of the inner defence wall at various points. The widths of the wall thus ascertained, taken at three different points, are 11 ft., 19 ft. 6 ins., and 21 ft. respectively.

Trial trenches have been cut through several circular sites, suggestive of interest; but the result, so far, is disappointing, and little has been found. There are very few of these circular depressions, compared with the size of the camp. If they are the remains of hut-circles, they do not appear ever to have had much in the nature of stone walls. They are mere depressions.

At the southern end of the camp, within the defence walls, trenches have been cut through some low tumuli, and fragments of charcoal and calcined bone discovered.

On November 25th last, I visited the camp, and, most fortunately, met Mr. W. J. Evans, the Secretary, and other members of the Abergele Antiquarian Asso-

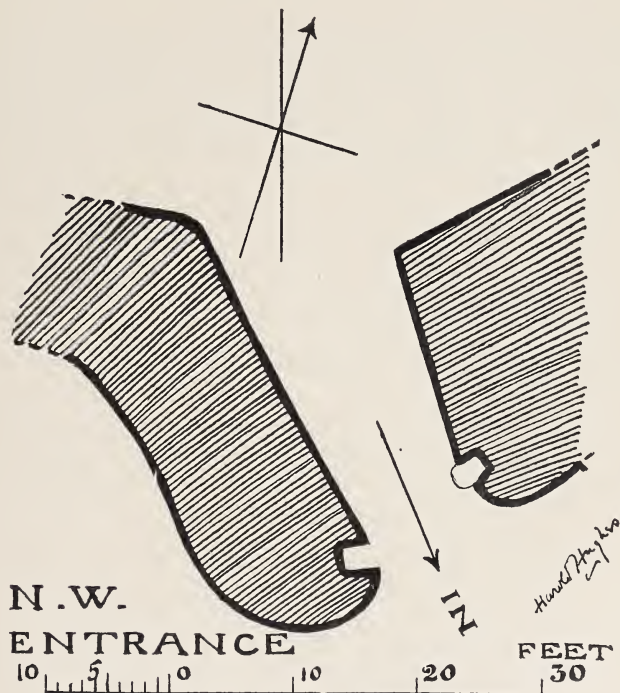


Fig. 2.—Pen-y-Groddyn.

ciation, including Mr. S. H. Harrison, who has devoted much time to looking after the work. I again met Mr. Evans in the camp on December 2nd. I have to thank him and the other members of the Association for most kindly explaining various points in connection with the excavations.

The "finds," so far, have not been numerous. Few have been discovered beyond pebbles, bones, charcoal,

and a hone. We have, however, to congratulate the Abergele Society on undertaking the excavation of so important a camp as Pen-y-Gorddyn, and bringing to light so much of interest in connection with its construction, especially the entrances. It is to be hoped they will permit a copy of their full report on the work to be published in the pages of *Archæologia Cambrensis*.<sup>1</sup>

<sup>1</sup> Since my notes on the excavations went to print, I have learnt with pleasure that an exhaustive report is being prepared, by Mr. Willoughby Gardner, for the Abergele and District Antiquarian Association, which I have every reason to believe may be published in the pages of *Arch. Camb.*—H. H.

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## Reviews and Notices of Books.

BRÉVIAIRES ET MISSELS DES ÉGLISES ET ABBAYES BRETONNES DE FRANCE, ANTÉRIEURS AU XVII<sup>e</sup> SIÈCLE, par L'ABBÉ F. DUINE.  
Rennes : Plihon et Hommay, 1906.

THE Abbé Duine, of Vitré, has produced a work that cannot fail to be of value to students of the ecclesiastical antiquities of Wales. Brittany and Wales were intimately connected. At the end of the fourth century, and again at the close of the fifth, great migrations from Wales had taken place, and Little Britain was constituted in ancient Armorica by these colonists. Both Welsh and Breton hagiography testify to the intercommunication kept up between the mother-country and the colony. Welsh saints went over there, Breton saintly families crossed over to Wales, tarried there, intermarried, and sometimes returned.

When a British chief in Armorica resolved on ridding himself of his brothers who would divide the inheritance with him, these latter fled to Wales, and tarried there till they heard of the brother's death, or that there was a prospect of revolution, when they returned.

The Yellow Plague sent bishops and abbots, monks and clerics, flying to Armorica from South Wales. It was not a very heroic thing to desert their flocks; but they did it, and when in Brittany founded churches and established branch settlements of their monks.

Maelgwn Gwynedd was troublesome to some of the ecclesiastics in both North and South Wales, and compelled them to fly. They went, naturally, to Armorica.

Thus we have in Wales and in Brittany churches of St. David, St. Iltyd, St. Samson, St. Teilo, St. Padarn, and a host of others—saints who are common property to both lands.

It follows, necessarily, that the ancient calendars, breviaries, and missals of Brittany should furnish us with much interesting information relative to a host of the native saints of Wales.

The Breviary lections are of special value, as they give snippets out of the *Lives of the Saints*, the entire Lives having, in many cases, been lost.

Albert Le Grand, who wrote his great book, *Vies des Saints de la Bretagne-Armorique*, published in 1634, depended mainly on these Breviary lessons.

Unhappily, the French Revolution, sweeping like a flood over the land, has carried away and lost for ever a vast number of early records, Lives of the Saints, and breviaries and missals and legendaria have perished, not only such as were in MS., but also such as

were printed. One of the most interesting of these latter is the Breviary of St. Pol-de-Léon, printed in 1516. Of this, only two copies are known to exist : one in the Bibliothèque Nationale at Paris. The second belonged to the Brothers of Christian Instruction at Ploermel ; but when this Order was turned out of house and home by the French Government, the precious volume was sold, and acquired by the Library of Rennes. But neither of these copies is complete : both are of the winter portion only, that is, half. The summer half is gone beyond recall.

"Le vieux bréviaire léonard constituait un véritable corpus de vies des Saints Bretons," says the Abbé Duine.

Here are the Welsh-Breton names in the Calendar :—

Jan.	30.—Gildas.
Feb.	8.—Turiaf.
March	3.—Winwaloe.
"	13.—Paul of Léon.
April	16.—Padarn.
"	30.—Brioc
May	16.—Caradoc.
June	1.—Ronan.
"	17.—Huarve.
July	1.—Golvin.
"	5.—Brendan.
"	28.—Samson.
"	29.—Sulian (Tysilian).
Sept.	6.—Thegonoc (Teganwy).
"	19.—Sizgni (the Cornish Sithny, and Irish Setna).
"	23.—Padarn.
Oct.	3.—Ternoc.
"	10.—Paul of Léon.
"	24.—Maglorius.
Nov.	7.—Iltyd.
"	15.—Maclovius (Malo).
"	18.—Maudetus.
Dec.	2.—Tugdual (Tudwal).

At the beginning of the seventeenth century the critical faculty was awakening, and it was speedily discerned that the lections in the breviaries recorded childish and ridiculous fables ; and accordingly these breviaries were everywhere subjected to revision ; and not only were the grossest legends struck out, but along with these a number of local saints were erased from the Calendar, and their places supplied by saints from the Roman Calendar. Even those local saints which were retained were given new lections and hymns, or the old ones were so revised as to lose all their freshness and individuality.

The churches in Brittany have gone even further than this, in abandoning their old liturgical books and adopting the Roman. Thus the diocese of St. Brieuc threw aside its ancient breviaries in 1847, and accepted the Roman. It is for this reason that the Abbé Duine has confined himself to recording the early liturgical works of Brittany. After the beginning of the seventeenth century, "Les calendriers, qui abondaient en personnages locaux, délaissent les

petits saints des aïeux, pour adopter des bienheureux de réputation plus brillante. Aussi, l'hagiographie n'a-t-il rien à tirer de ces nouveaux documents."

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THE CHURCH PLATE OF PEMBROKESHIRE. By REV. J. T. EVANS.  
London : W. H. Roberts, 10, Cecil Court, W.C.

ALL who appreciate and love old English plate, especially on its ecclesiastical side—and, happily, their number is increasing—will extend a cordial welcome to the appearance of this work, particularly in view of the disappointment caused by the abandonment of the scheme for the survey of the plate throughout the whole of the diocese of St. David's, by another clergyman, owing, it is reported, to the indifference of his brother clergy. The day is not, we trust, far distant when the sacramental plate throughout England and Wales will be carefully examined, and the result published in book-form, with numerous illustrations. In the Principality, the diocese of Llandaff has already been done; Cardiganshire has received attention, though perhaps a little scantily; the diocese of Bangor has, we understand, been surveyed by Mr. E. Alfred Jones, whose volume on the subject is promised shortly; but St. Asaph still remains to be done.

Though Pembrokeshire would appear to contain no specimen of plate of outstanding importance to antiquaries outside the district, several pieces well worthy of notice have, happily, survived the ravages of time, or escaped the carelessness and indifference of clergy and churchwardens.

The earliest examples of ecclesiastical vessels in the county are preserved in St. David's Cathedral, and these consist of two sepulchral chalices and fragments of a paten, found in the graves of two bishops of the See: Richard de Carew, 1256-80, and his successor, Thomas Beck, 1280-93. They are here described as of latten—a mixed metal, resembling brass, much used in mediæval times; but when on loan at the Ecclesiastical Exhibition at St. Albans last summer they were catalogued as of the more precious metal, silver. No difficulty should arise in determining the exact composition of the metal, once and for all, and the doubt permanently removed. We regret the omission from this work of an account—and certainly of an illustration—of the interesting crosier-head, and portions of another crosier, described as copper-gilt, and of the two episcopal rings of gold, set with sapphires, found in the same tombs with these vessels.

The silver plate in use in the Cathedral consists of an Elizabethan chalice, inscribed "*Poculum Ecclesie Cathedralis Menevensis*;" a paten, probably of early seventeenth-century date; another paten, dated 1618; a large flagon, 1664; and an alms-dish and a credence paten, or alms-dish, both of 1678. The county can still claim possession of fifty-nine chalices and thirty-seven paten-covers, of the

Elizabethan period, the earliest dated 1568, followed by others of 1574 and 1575. One silversmith alone appears to have wrought the vast majority of these vessels in Pembrokeshire, and also Cardiganshire; and he has stamped his excellent work with a singular mark resembling a row of four oval annulets in a parallelogram. Unfortunately, no record of his name exists, nor can it be said whether he removed from London and made this corner of Wales his temporary home for the purpose of transforming the pre-Reformation massing chalices from "monuments of superstition" into "decent communion cups," or whether he was a provincial craftsman, as seems more probable, at work at some unimportant city or town in England. An examination of the Elizabethan cups in Carmarthenshire might throw more light on this interesting problem.

At Tenby is a good specimen of another type of Elizabethan cup: a plain secular cup with a V-shape bowl on a baluster stem, the domed cover surmounted by a ring-handle, dated 1599; another cup, three years earlier, is at Llanstinan; and a third, slightly more oviform, of 1604, is at Monkton. A fine Charles I beaker, dated 1630, is at Castle Bythe, and this is the only example in this county of this type of a secular drinking-cup, introduced into England and Scotland by traders from the Low Countries.

The later silver-plate in Pembrokeshire calls for no special observation. It is, however, rich in the number of its pewter vessels, though no specimen bears an earlier date than 1709. No fewer than eight font or baptismal bowls of pewter have survived, and one of these was wrought by a Bristol pewterer, T. Willshire.

Mr. Evans was doubtless unaware of the existence in North Wales of two pre-Reformation silver chalices, otherwise he would have referred to them in his introductory notes on mediæval plate.

One important defect in this excellent work is the fewness of the illustrations, only ten plates being included. Omissions we specially regret are those of the chalice, dated 1624, at Steynton, with an engraved representation of the Lord's Supper, and one of 1633 at St. Thomas, Haverfordwest, with the familiar Christian symbol—the pelican in her piety. The rarity of pictorial representations on old English church plate should have ensured a place for an illustration of these two highly interesting pieces.

We venture to hope this little book, in common with other similar volumes, will tend to stop the disposal and re-fashioning of church plate, however "useless" and "inconvenient" it may appear to be to its present custodians.

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LAMPETER.<sup>1</sup> By the Rev. G. EYRE EVANS.

THE volume in question gives a very readable account of the local history of Lampeter and the neighbourhood, which will be much appreciated by those who are interested in the district. The most

<sup>1</sup> *Lampeter*, by G. Eyre Evans. Aberystwyth: Printed by William Jones, 1905.



important aspect of the book, however, is the account which it gives of the early days of St. David's College, Lampeter, an institution now very widely known in Wales and outside the borders of the Principality. Mr. Evans has a great capacity for research in local history, and to him no details are too unimportant for inquiry and statement. Many extracts are given from local records, which throw a vivid light on the moral and social conditions of the district in past times. Those who know the locality will be able to estimate the degree of progress which has been made in these matters. The amount of industry stimulated by curiosity shown in the book is very remarkable, and the physical labour alone of copying the various extracts which are found here must have been considerable—not to speak of the toil of searching for the more out-of-the-way documents themselves. Among the most interesting pieces of information are those relating to the Rev. Llewelyn Lewellin, D.C.L., the first Principal of St. David's College. The position of the first Principal of any institution is always one of special difficulty, and it is impossible not to feel that very full information of the most accurate kind is needed in order to place the personality of one holding such a position in a perfectly true light. The extracts from the letters of Professor Rice Rees are of great interest, as throwing light on the inner life of St. David's College in its earliest years. In one of these extracts the word "Eclogues" is wrongly spelt as "Ecoluges," presumably by a misprint, while the "Epodes" of Horace appear as the "Episodes." If a new edition of the work is published, it would be well to see whether this extract is correctly copied. On page 92, in another extract, there is also a misprint of "urva" for "arva," which appears to have escaped correction. Several prominent figures pass before us in this volume, and it cannot be denied that the extracts from their letters help to pronounce their individuality. Not the least interesting is Dr. Rowland Williams, who gained considerable distinction as a Hebrew scholar, especially in his studies on the Minor Prophets. The delineation of the characters of men of distinction does not often come within the scope of local history, and Mr. Evans is to be congratulated on having so much material in this case at his disposal. The reviewer, after a perusal of the book, cannot but express his gratitude to the indefatigable author for enabling the public to obtain an insight into the local history by hoping extracts from the documents themselves; and it is to be hoped that the author will in this way add to our knowledge of the past of other districts of Wales. Work of this kind can only be done by those to whom each incident of the past, however trivial, has an almost hallowed interest, and Mr. Evans evidently possesses in a remarkable degree this genius of local research.

E. ANWYL.

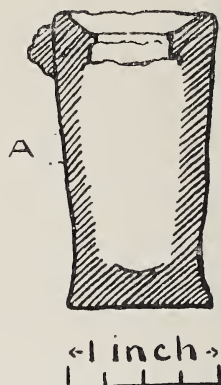
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## Archaeological Notes and Queries.

EARTHENWARE VESSEL FROM THE BANKS OF THE ALAW.—The small earthenware vessel here illustrated is of red wheel-turned pottery, speckled with innumerable atoms of a golden appearance. The original surface was fairly smooth. The entire lower portion of the stem, about one-half of the face of the vessel, and the underside of the base, apparently retain the old surface in a nearly perfect condition. The remaining surface is slightly corroded, and



*Hawley Hughes.*



Earthenware Vessel from the Banks of the Alaw.

the edge of the rim worn down. There are a few markings of a darker colour. Possibly these are the remains of a darker coating to the entire vessel. On the underside of the base the wheel-markings are visible. The total height is  $1\frac{2\frac{3}{4}}{4}$  ins. The vessel is of a slightly elongated outline. From a base of  $\frac{2\frac{3}{4}}{4}$ th of an inch in diameter it slopes in gently to  $\frac{1\frac{1}{2}}{2}$ ths of an inch in diameter, at a height of  $\frac{5}{12}$ ths of an inch above the base. Thence it slopes outwards, with a delicate entasis, to the rim, where the diameter is  $1\frac{1}{12}$  ins. From the edge of the rim the vessel slopes downwards and inwards to the mouth. The diameter of the opening is  $\frac{1}{2}$  in. Near the rim, on the outside of the vessel, is a projecting knob, the surfaces of which are broken and worn. At a lower level, directly below the knob, is a very slightly-raised marking. The appearance of the knob and marking suggests that they are the fragmentary remains of a handle formerly attached to this side of the vessel.

Mr. D. Aubrey, of Llanerchymedd, in a letter to Mr. L. D. Jones, "Llew Tegid," writes: "The little relic came into my possession in the year 1872. Before that date it was owned by Mrs. Jones, Mynydd Mwyn, near Llanerchymedd. She was the daughter of the farmer of Glan Alaw farm, who discovered the grave of Bronwen, daughter of Llyr, on the bank of the Alaw river, early in the last century. That small relic was found in the same grave as the urn, which is now in the British Museum."

There are several descriptions published of the urn, known as the "Bronwen Urn," which was discovered in the year 1813. A comprehensive account of the finds, by the late Mr. W. O. Stanley, appeared in *Archæologia Cambrensis* (Ser. 3, vol. xiv, p. 236) for 1868. Besides the cinerary urn, fragments of a smaller vessel, the remains of the burnt bones of a female, and portions of unburnt bones of a skeleton of a young person, distinct from the burnt remains, were discovered.

The small vessel described in these notes bears no affinity to the sepulchred remains found in 1813.

HAROLD HUGHES.

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CAPEL PEILIN, YSTRADFFIN, otherwise, the "Church of St. Paulinus in the Valley of the Boundary."—This is a small, almost minute, mountain church in the Towey Valley, far above Llandovery. It consists of a nave only, with a western bell-gablet and porch beneath, and is without font, stoup, or any kind of architectural feature or embellishment, to give a clue to the antiquity which is claimed for it. Whoever seeks this secluded spot, hoping perchance to find a church which has escaped the ruthless hands of the "restorer" (*sic*), may spare his journey, if this is his sole object. The plain and unpretending little church yet occupies a position of great natural beauty, and with its ancient yew tree, now a mere arc of what was once a noble tree, and three grand Scotch firs, forms a picture which is in such perfect keeping with the rugged hills around, it is charming. In just such a secluded, sunny, peaceful spot as this the anchorite would love to dwell.

Inserted into the walls of the porch is a stone tablet, recording the tradition that a church was founded here in 1117; that it was rebuilt in 1821; and subsequently re-edified by successive Lords of Cawdor. The structure is evidence of the correctness of the later facts, and that within certain limits the work is well done, neat and clean, but every vestige of the traditional church has disappeared in the process: only the tradition remains, and has been crystallised, so to speak, by the date 1117, cut upon a large stone in the south wall, evidently by one of the masons during the process of rebuilding, who desired to perpetuate the tradition. It goes without saying a date so early would have been expressed in Roman numerals. Far be it from me to decry or cast a doubt upon any local traditions in so remote a district, unless there was some inherent

improbability about it. The fact that they are unsupported by tangible or documentary evidence weighs nothing in the scale against traditions. They have a vitality of their own; and in the absence of anything conclusive, for or against, I prefer to accept them *cum grano salis*, and seek for the origin. In this case the date selected is, in some respects, peculiar. The Abbey of Strata Florida was founded by Rhys ap Gruffyth in 1164, forty-seven years after the founding of this little church, which was an offshoot from and pertained to that “Yr hên Monachlog,” which was ancient when the Abbey was founded. This was probably a fraternity managed on collegiate principles, or a school of Christian learning, sending out their scholars as ripened teachers, armed with their book and hand-bell: literally voices in the wilderness, teaching where they could, and preaching where they might. The fact that this church is dedicated to St. Paulinus—a Cambro-British saint—lends some force to the supposition: for after the incoming of the Cistercian Order these dedications to British saints were almost invariably superseded by re-dedications to saints in the Roman calendar. The date of 1117 was one of great local stress; not only was Welshman arrayed against Norman for possession of the castle of Llandovery, but the hand of uncle was armed against nephew, and brother against brother, until the low country was full of strife. But the echo of that strife probably died down ere it reached the peaceful solitudes of these hills when this church was founded. The district around was included in the grant of lands to the new Abbey of Strata Florida, but the names as given by Dugdale, Tanner, and the *Valor Ecclesiasticus* are unrecognisable. Would that some person well skilled in local history and nomenclature would interpret the jumble of meaningless words which do duty for unknown places in the authorities above-named.

GEO. E. R.



# Archaeologia Cambrensis.

SIXTH SERIES.—VOL. VI, PART IV.

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OCTOBER, 1906.

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HEN DRE'R GELLI :

A BURIED PREHISTORIC TOWN IN THE RHONDDA VALLEY.

BY THE REV. JOHN GRIFFITH,

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SINCE the following detailed Report was written more work has been done at Hen Dre'r Gelli, details of which will be given later; but the following extracts, from an article in the *Western Mail*, August 25th, 1906, may be inserted here as a Preface to the present Report :—

“The sixth season of excavation work under the auspices of the Rhondda Naturalists' Society has been brought to a close. The last two seasons and parts of the two previous seasons have been devoted to some ruins on Gelli Mountain. No ruins on that headland are marked on the Ordnance Map. During a walk over the ground, previous to excavation, I observed about sixty likely sites. During excavation many sites have been discovered which escaped my preliminary survey; and now I may safely say that there are on the Gelli-Llwynypia headland a round hundred sites worthy of archæological examination. At all spots where excavation was directed satisfactory results were obtained, and we are now able to infer with more certainty the general character of the unexplored sites.

“Within a space of 400 yards or so near the northern side of the headland overlooking Gelli Farm and Bwllfa Colliery, excavation was directed at twenty points with satisfactory results. Some of the sites are isolated, others are clustered together, and there are traces of wall connections for mutual protection. But

up to the present the connective or protective walls have not been overhauled, owing to our eagerness to learn something of the character of individual huts and isolated enclosures.

"As a rule, the ruins have been levelled down almost to the surface, some absolutely so. They have a thick covering of grass and fibrous earth, except a slab here and there. Some cairn-like heaps of stones, not entirely covered with grass, the surveyors would naturally regard as stones gathered by the farmers from the fields. Even these heaps, however, have turned out to be completely destroyed huts, the *débris* heaped up by some nameless and, most likely, ignorant excavators within, I think, the last century. Three of these heaps we opened, and sufficient evidence was found in the *débris* to show that they were huts of the same character as other huts close by in better preservation. Having ascertained the character of these heaps, we gave the rest of the same complexion the go-by, in favour of less pretentious-looking but better preserved sites.

"But I really find it difficult to excuse from the Ordnance Map a mention of a locally unique stone circle, with some of the upright slabs missing, the ring of 'standing stones' being surrounded by a ring bank, well preserved in parts, and inside the double ring a fine kist, the slabs of which were visible when first we exploited the ruins. About twenty yards south of the circle is a conspicuous menhir, or stone pillar, which is also unique in the district. A very slight acquaintance with prehistoric ruins would have been sufficient to identify the circle, on the one hand, with the crowning example of that type of structure, Stonehenge, and, on the other hand, with the bardic Gorsedd, our peripatetic Stonehenge, a prehistoric sepulchre converted into a bardic parliament, where the Arch Druid lays down the law on the capstone of a kist. The Gelli circle, though small and imperfect, is true to type.

"As to the rest of the ruins, they were found by patient and protracted search. Sometimes a slight unevenness of the ground was the only visible indication; sometimes a single stone peering through the grass; sometimes the grass itself was the only clue to go upon; and in all our labours a little knowledge of the geology of the Rhondda proved invaluable, as the surest of all guides were stones foreign to the spot. When these turned up we knew that the operation would be justified—at least, such a test proved unerring on Gelli Mountain. Considering the unpromising appearance of the ruins, it is something to be able to say that objects of archaeological interest were found at every spot where digging was directed. I have an impression,

that towards the centre of the group of ruins partly explored, one might strike in almost anywhere and find something; and there is still much more work to do at the spot than what we have been as yet able to do.

“There is now no doubt in my mind that the Gelli group of ruins is a prehistoric town. The sites already explored are numerous and important enough to warrant such a description. The ‘drinking-cup’ may be ascribed to the period between 1000 and 1800 B.C. The wheel-made pottery cannot be much earlier than our Christian era. What we expect to find at this old town is not merely evidence of one stage of culture, but a continuous history of man in the Rhondda for about 4,000 years. There is no other spot in the Rhondda where the natural advantages are so favourable to continuity of occupation and succession of cultural stages or ages as the Gelli-Llwynypia headland. It is placed in the midst of an amphitheatre of hills, and it is itself well protected by Nature. No imposing artificial defences are at present visible. Probably the inhabitants deemed themselves tolerably safe from molestation. The artificial forts are on the higher hills, and were only temporary cities of refuge. There is, besides, no other headland in the district which afforded a larger stretch of cultivable land than the one under notice. To complete the picture of the succession of cultural stages at the old town of Gelli, I may say that one could hit a pole of the new electric cable from Gelli to Blaenclydach with a stone picked up and thrown from a Late-Neolithic grave: though the experiment, which would have no scientific value, was not tried by the present writer.

“Completely buried beyond recognition by qualified surveyors, it is no wonder that the old town of Gelli has neither a name nor a tradition. The spot is loosely called Coedcae'r Gelli, the Woodfield of Gelli (Farm), but neither the name Coedcae nor that of the farm, Gelli, ‘Grove,’ has now any meaning. Though they evidence the once woody character of the slopes, it is not likely that the flat top, the old town site, possessed that character. I propose, for archaeological reference, to call the old town simply what it is—Hen Dref y Gelli, or, for short, Hen Dre'r Gelli (the Old Town of Gelli), but not Hendre'r Gelli, please, for Hendre, though it means literally ‘Old Town,’ is used for ‘homestead.’ The more imposing cluster of hut sites and enclosures above Blaenrhondda, which seem to be of the same general character as those of Gelli, is called very appropriately Hen Dre'r Mynydd—‘the Old Mountain Town.’ So an old man who shepherded that mountain for twenty-five years has informed me. These two Rhondda prehistoric towns are in

every respect worthy of place in the list of prehistoric sites in Wales to which common tradition applies the name Tre. There is Tre'r Ceiri in Carnarvonshire, 'the Town of the Picts,' very likely—a name that would suit the Gelli town very well. Then there is Muriau'r Dre—'the Walls of the Town,' or 'the Town Walls'—a name given to a cluster of hut circles near Bedd-gelert. Very interesting is the name of an extensive prehistoric site near Penllyn, Merionethshire, which extends for about a mile, as, indeed, the ruins on the Gelli headland do, and consists of huts and enclosures. It is called Tref Eurych, primarily meaning 'the Goldsmith's Town,' and secondarily 'the Tinker's Town.' Compare Ton Eurych, which Major Gray informs me is at Aberavon, and there is Craig yr Eurych near Llantarnam.

"To ardent Old Mortalities, who, like myself, spend their holidays in hunting up ancient ruins, I regret to say that, little as there was to be seen of Hen Dre'r Gelli before excavation, there is much less to be seen now after closing the excavated patches. We left all structural features undestroyed, but we have given the remains a much more decent burial than our predecessors on the same spot had given, to the great improvement of the property. There is no finer crop of hay this year on the site than on some patches we had overhauled during the past seasons."

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#### DETAILED REPORT UP TO 1905.

DURING parts of three seasons excavation work has been done on Gelli Mountain, under the auspices of the Rhondda Naturalists' Society. The site explored is at the head of the watershed of Nant Wyddon, a brook which flows into the Rhondda River between Gelli Colliery and Pont Rhondda. The only distinctive name for the spot, so far as I have ascertained, is Coedcae'r Gelli, "The Grove Woodfield," but that name seems to be applied to the whole hill-side on the north of Gelli Mountain. Both Coedcae, "Wood Enclosure," and Gelli, "Grove," are now meaningless as applied to the locality.

#### CHARCOAL PLATFORMS.

That the place was once rich in timber is evidenced by the numerous circular platforms dug into the slopes. The tenant told us that these platforms are known



locally as Holo Cols, which may be translated as "Cinder Hollows." In 1903, one of the platforms was uncovered, and a thick layer of charcoal was found under the clods. The wood burnt was oak. I have noted four sections of the Rhondda where charcoal-burning was extensively carried on, judging by the number of indented platforms on the hill-slopes: Dinas, Treallaw, Blaenrhondda, and Gelli. Of these, Gelli shows the largest number of platforms. A photograph of one of the Gelli platforms has been secured. A semicircular dent was made in the hill-slope, and a semicircular wall was built in front to receive the rubbish. The result was a circular and level platform, half in and half out of the slope. On the platform, it seems, pieces of wood were closely laid, which, after being covered with earth and fired, slowly charred into charcoal. It is interesting to note that the Rhondda, previous to the development of its coal industry, must have supplied large quantities of the smokeless fuel which was the best substitute for coal.

Charcoal-burning in the Rhondda seems to have been an industry developed in connection with a larger timber industry. There is evidence to show that during the period in which Great Britain won the mastery of the sea by means of "hearts of oak," the Rhondda was a source of timber supply of the best quality for the British Navy. At the beginning of the last century, the timber of the district was advertised for sale as "valuable timber for the Navy," and timber of the "largest dimensions." Malkin, who "discovered" the Rhondda for tourists at the beginning of the last century, saw near Dinas a "grove of oaks, remarkable for their height;" and he adds that "among these mountains the oak, if it grows at all luxuriantly, is drawn up to an uncommon tallness." Without going further into this subject, it is flattering to note that the supremacy of the British Navy may have once depended, to a large extent, on the supply of Rhondda oak, as just now it certainly does depend,

to a very large extent, on supplies of Rhondda steam-coal.

The Gelli-Llwynypia headland is cut across by a marshy hollow, deepening on the sides into ravines. The depression is on the line of a fault, which is responsible for a series of landscape curiosities from Penygraig to Treherbert. A ridge on the east of the depression forms a considerable natural defence for that section of the headland. With the ridge, marshy hollow, and the ravines, that section is well cut off from the mountain base. Though no well-marked artificial defences have been noticed on the ridge, the presence of a large number of ancient remains on the cut-off headland, and the conspicuous absence of such remains on the headland's mountain base—a poverty of remains rather exceptional for a Rhondda headland base—show how the line of ridge, hollow, and ravines must have been a determining factor in the selection of the eastern shelter of that ridge for habitations and monuments. The other sides of the cut-off headland are so continuously precipitous as to make any artificial defence works almost unnecessary.

#### THE GELLI CIRCLE—SEPULCHRAL.

The exploration work of the Rhondda Naturalists' Society was commenced at the remains nearest to the dividing ridge. In 1903, under the direction of Mr. H. W. Williams, F.G.S., of Solva, Pembrokeshire, a circle, the outline of which, with a few stone uprights in position, was fairly indicative of its character, was partly explored. Inside the circular bank the edges of stone slabs stood exposed a few inches above the surface. It was a kist with the capstone removed, and as nothing but black mould was found in it, it may have been previously rifled. It was 3 ft. 7 ins. long, 2 ft. 9 ins. wide, and 2 ft. deep, and oriented, the slabs being little disturbed, a little west of the magnetic north. Though the kist was only 2 ft. deep, the bottom

of the grave was a foot or so deeper. There was no stone bottom, but the black mould showed the grave, from the upper edges of the kist, to be 3 ft. deep. From observations made on the spot, it seems quite clear that the grave had been dug 2 ft. at least into virgin earth. Not a trace of any remains or relics were found in it—not even charcoal, but it was about three-quarters full of black mould. The kist was larger than the average hitherto observed in the district. Both its size and the absence of calcined bones and charcoal, favour the supposition that the grave was intended for an unburnt body or bodies. Though the capstone had been removed, the depth and quality of black grave-mould, unmixed with stones, except near the top, indicated no very recent and thorough rifling.

Two trenches were dug across the level area inside the encircling bank, with no results as to “finds.” It was, however, shown that the fibrous earth, with partly-worn stones and other accumulated *débris*, was of uniform depth of 8 ins. or so. The kist notwithstanding, there was nothing to show that the inside area had once more covering than the stuff we overhauled.

In 1904, I undertook the responsibility of directing further exploration of this circle, and a little additional work was done there in 1905, also under my direction. The results are mainly structural “finds.” The circle is the nearest approach to a Stonehenge in miniature we have in the district. Though we have explored other circular enclosures, the one under discussion is locally unique, and may be referred to as the Gelli Circle, and for show purposes, the Rhondda Stonehenge.

The picture which presented itself to a visiting party of Rhondda Naturalists, before excavation was undertaken, consisted of a bank of an irregular though circular outline with gaps, the best-preserved parts showing hardly a foot above the surface outside, and all covered with short grass. On the inside of the grass-covered bank, some stone slabs, upright and slanting, showed

themselves. The area enclosed, except for the edges of the kist slabs, had just the same appearance as the surface outside the bank, sloping gently at the same angle, the only marked difference being noticeable in the grass.

The bank turned out to be a wall foundation, and it was found that the stone uprights must have been originally fixed at regular intervals inside the wall.

The diameter of the circle, inside the wall, north-east—south-west, is 33 ft. 6 ins., east-north-east—west-south-west, 30 ft. The kist is not in the centre, but 6 ft. from the wall on the south-west. The circle is situate in a slight hollow, sloping gently to the north-west, and exposed to the prevailing adverse winds.

Digging was directed for the purpose of exposing the wall foundation on the inside. In the best-preserved parts, only the bottom courses, the very foundations, were found intact. Close to the spot, a long mountain fence wall may account for the extensive denudation of the Gelli ruins; but the denudation cannot be very recent, as the denuded walls are almost everywhere completely covered with grass and fibrous earth.

In the south-west, between the kist and the wall, charcoal, fired stones, and roughly-chipped stone implements were found. Slabs were found arranged into three kist-like receptacles abutting the wall, but much disturbed. They may have been kists, though nothing indicating burial was found in them. The things found there rather indicated fireplaces. At one spot the wall itself had been much fired, and several fired grits or "cooking stones" were found in the *débris*. Each kist or fireplace had for a headstone one of the uprights referred to. Excavation showed that the uprights must have been more ornamental than useful as part of the wall. The stones of the wall itself were coursed on the flat. The uprights had been fixed right on the line of the wall, but it was difficult to make out how they could lend any strength to the wall itself. The



latter was uncovered on both sides and right through on the south side, and it was found to be from four to five feet thick. The masonry intact was massive. The stones used were unquarried, so to speak, water- and weather-worn boulders. The wall was solid all through, and the stones were firmly and cleverly laid.

The positions of the remaining uprights were noted, and an attempt was made to ascertain their original number. All the slabs showed some damage. Four seemed to have been violently broken. Two prostrate slabs were recovered by excavation. Two had their heads cut off, the stumps remaining upright. Only one seemed to have retained its original size, but with its crown somewhat battered.

I have thought it well to record as many details of the uprights as I could observe. On the north-west no excavation was made. Ten slabs were found in position, though varying in angle, and the positions of five others were made out, in one case by a hole, in the other cases by observing the average distance between the visible slabs, making altogether a reconstructed circle of fifteen "standing stones."

No.	Height.		Width.		Thickness.	Distance.		Position.
	ft.	ins.	ft.	ins.		ft.	ins.	
1	1	10	2	8	5-8	—	—	Upright.
2	1	6	1	10	4-6	5	2	Upright.
3	—	—	—	—	—	—	—	Loose slab in trench.
4	—	—	—	—	—	—	—	Missing.
5	1	1	2	0	3-4	17	10	Slanting.
6	2	0	1	6	6	5	2	Upright.
7	—	—	—	—	—	—	—	Missing, space cleared.
8	1	8	2	4	5	10	2	Prostrate.
9	1	5	2	0	5	4	7	Prostrate.
10	1	10	2	6	3-6	4	0	Slanting.
11	1	3	2	5	5-6	5	2	Nearly upright.
12	2	3	2	3	3-5	5	0	Slanting.
13	—	—	—	—	—	—	—	A hole.
14	1	3	1	4	3-5	9	9	Slanting.
15	—	—	—	—	—	10	8	Missing.
(14—1)								

As to the height of the slabs, it should be mentioned that in no case was a slab dislodged by us from what

appeared to be its original position. The same remark applies to all the structural features we discovered on the Gelli site, except in instances to be mentioned. We could not measure, therefore, the portions of upright and slanting slabs which were fixed in the ground. My impression is that the slabs may have had an average height of from 2 ft. 6 ins. to 3 ft.

The average width of the slabs is noteworthy, as the sides have suffered less damage than the heads. The width of seven slabs varies from 2 ft. to 2 ft. 8 ins., and that of the other three slabs is from 1 ft. 4 ins. to 1 ft. 10 ins. Their average width is 2 ft. 5 ins., one being actually of that width, two differ only by an inch, the widest by 3 ins., and the narrowest by 11 ins. The slabs were unhewn, and though one which formed part of a kist-like receptacle bore the marks of some sharp tool, no such marks were discovered on the slabs which lined the circular bank.

The average thickness of the slabs is also suggestive of design. For comparison, I take the greatest thickness of each stone. The average is  $5\frac{1}{2}$  ins. Four slabs are 5 ins. thick, and four 6 ins. There is not one under 4 ins. and only one over 6 ins.

The skill of the primitive architect is especially observable in the average distance between the slabs. I first noticed that the distances between some of the uprights seemed to be about equal. Six such distances averaged 4 ft. 2 ins. Three distances were exactly alike, 5 ft. 2 ins. The extreme difference was only 12 ins. As the slabs looked very much knocked about, a few inches make no material difference.

Having learnt so much, we began a search for the missing slabs ; and the reason why the search by excavation was not pushed around the whole site was a conviction that what we were searching for could be reasonably inferred from the measurements taken.

After measuring the gaps and the total distance, and assuming the original number of uprights to have been fifteen, the average distance between the slabs turned

out to be 4 ft. 6 ins., only  $3\frac{1}{2}$  ins. more than the actual average where no gaps in the line occurred. The number fifteen was not taken at random. Ten slabs had been found. Where the distance between two of the slabs was 9 ft. 9 ins., a hole in the wall bank showed where a slab had been abstracted. Where there was a gap of 17 ft. 10 ins., a loose slab was found in a trench, which may have been one of the missing slabs. Assuming that two were missing from that gap, and that the missing slabs were of the average width of 2 ft. 5 ins., after deducting 4 ft. 10 ins., from the width of the gap, we have an average distance of 4 ft. 4 ins., a difference of only  $1\frac{1}{2}$  ins. from the ascertained average, 4 ft.  $2\frac{1}{2}$  ins. Again, where the gap measured 10 ft. 2 ins., there was a cleared space. There the whole wall bank had been removed, or a gap there had been originally planned: a no uncommon feature, it seems, of circles of the kind. But even there a slab of the average width would have a space on its flanks of 3 ft. 10 ins.

Thus, the height being conjectural, the average width and thickness of the slabs and the average distance between them cannot be accidental. On a small scale, perhaps, the evidence of structural design brings the Gelli circle into a line for comparison with the more elaborate works of the Prehistoric ages.

While the circle is sepulchral in character, we found no evidence that the enclosed area was once covered by a cairn. It may be inferred that the massive wall was never much higher than the upright slabs. There was certainly evidence that some people had lit fires between the kist and the wall. Two of the kist-like receptacles noticed had flagstones for floor, looking very much like hearths. Neither flint nor pottery, nor any metal, was found on the site; but it must be remembered that, except two narrow cross-trenches, and a space on the inside of the wall on the south-west, south, south-east, and north-east sides, the inside area was not excavated.

Contrary to the usual rule, there was certainly no entrance on the south side, and no definite entrance visible on the north or sloping side. The entrance apparently was at the cleared space on the south-east, but that level grass-covered spot was not excavated.

### A MENHIR.

Twenty-two paces to the south of the circle, and on higher ground, the highest on that section of the ridge, there is a menhir, or stone pillar. It shows itself above ground 2 ft. 9 ins. high, 1 ft. 4 ins. to 1 ft. 5 ins. wide, and varying from 4 ins. to 12 ins. in thickness. It is a squarish, unhewn boulder of local Pennant grit. It points some 15 degrees west of north, like the kist. Between the menhir and the circle, the edge of a vertically-fixed stone, appearing a few inches above the surface, points in the same direction, and may be part of a stone row.

Six feet from the menhir, on the south-east—still in the same direction—are remains awaiting excavation, probably a cairn, as the site is too exposed for a habitation.

Having so many details to record of our local excavations, I must not overload this report with comparisons and parallels from a wider field. It is thought that the number of "standing stones" forming a circle, or a stone row or avenue, had once a significance. I will only mention here a parallel case to the Gelli circle on Cilciffeth Mountain, Pembrokeshire. In the archæological survey of that county (Sheet X, S.W.), two stone rings are described: "They more resemble overgrown hut-circles than tumuli. The northern work is 16 yards across, hollow to a depth of about 4 ft., and fifteen large stones are to be seen forming a circle. Bulrushes grow in the centre. The southern work has very similar characteristics, but it is 22 yards in diameter, and the circle is composed of smaller stones."



## CIRCULAR HUT SITE.

Some 150 paces east of the circle, another circular bank invited exploration, and the whole site has been excavated. Except some large stones thrown out of position in the south and north, the ruins were covered with short grass, the circular bank forming but a slight unevenness of the surface. It proved to be a circular enclosure, without a ring of upright slabs.

We began work in the true south, and a regular entrance was found there. There was a threshold with its inner edge in line with the inner facing of the enclosing wall. There was a wall facing on the west side of the threshold, a row of stones with edges in line, 4 ft. 6 ins. long, which was the thickness of the wall at that point.

Inside, and slightly west of the entrance, some charcoal was found. There some slabs had been arranged into a rough semicircle, slanting at an angle of 45 degrees or so. In a joint between two of the slabs, a flint arrowhead was found. The semicircle was 3 ft. diameter.

For 12 ft. west of the entrance, the inside wall facing, a foot deep, was very well preserved, and built true to a circular line. Massive unquarried stones were coursed on the flat, except one stone, a foot deep, which formed part of the wall.

For 18 ft. east of the entrance there was no trace of a wall, and very few loose stones, but the space was covered with peat, and the high coarse grass which grows in peaty soil, very different to the grass which covered the *débris* of the enclosure. It is to be remembered that the circle already described had a gap on the south-east side. As the walls of both enclosures must have been denuded of set purpose, it is possible that the despoilers in both cases made a thorough clearance on the south-east.

For 28 ft. beyond the south-eastern gap, the inside wall-facing was traced. In parts it was 15 ins. deep.

The outside facing was also uncovered on the east side, and the wall there was of irregular thickness. It was solid all through. For 18 ft., where both facings were exposed, it was 4 ft. 6 ins. thick. Then it broadened eastwards towards the gap to 5 ft. 6 ins., and for several feet it was fully 6 ft. thick.

On the west side, the outside facing of the wall had been broken into, and the whole wall in that direction, except 12 ft. from the entrance, was very thoroughly destroyed. What remained of the wall foundation in good preservation described a fairly-true half-circle, or a circle true in patches. On the north side there was an annex—a small hut-foundation attached to the larger enclosure. The enclosure wall from east to north took a too-straight direction to complete the circle described by the southern half of the enclosure. The wall in the north was 8 ft. away from the north point of the expected circle, but the enclosing bank on the north-west side came round for some distance to the circular line. The deviation of the east-north wall seems to have some reference to the additional structure on the north. Just where the wall deviated from the true circle, a curious arrangement of small upright stones did duty for the line of the circle there. Each upright had an horizontal stone in front of it, forming a little seat, such ledges being presumably hearths.

Finding the exposed wall on the southern half of the enclosure to be true to a circular line, we ascertained the centre of the projected circle; and there, curiously enough, the centre stone was found: a roughly round, flat slab of Pennant grit, 1 ft. 3 ins. diameter, lying perfectly flat and firm on the calm or undisturbed soil. The distance from the centre of the centre stone to the entrance in the south was 17 ft. 6 ins. From the same point to the inner wall facing on the east, the distance was 17 ft. From the same point to a presumable hearthstone on the north-west, which with other indications seemed to point out the line of a circular wall, the distance was 17 ft. So, in spite of the northward

deviation of the east-north wall, we had evidently to deal with an area that had once been planned as a circle of 34 or 35 ft. diameter, practically of the same diameter as that of the Gelli circle. I may observe here also that the enclosing walls in both cases were exactly of the same character as to composition and style of masonry.

Between the centre stone and the wall on the south-west,  $3\frac{1}{2}$  ft. from the latter, a large slab lying flat on the floor was found. It was of square form, 2 ft. 4 ins. by 2 ft. 5 ins., and from 2 ins. to  $4\frac{1}{2}$  ins. thick. When lifted, it was seen that it had been placed carefully to rest on a bed of hard, though small, stones, and not, as in the case of the centre stone, on the calm. Still, the bedding was on a level with the floor, and trouble had been taken to give as much stability as possible to the slab.

As we had lifted the stone, thinking at first that it was the capstone of a kist, we scraped away the bedding and found a firm bed of rock underneath. There was only the artificial bedding between the slab and the rock. This slab was the only thing found in the enclosure resting on the rock. It had no side uprights like a hearth. It was probably an anvil stone. The space all round it was free. The number of roughly-chipped stones found in that space suggested its use as the workshop of the establishment.

Between the centre stone and the wall on the east, 3 ft. from the wall, a true hearth was located. It consisted of a slab lying flat, 7 ins. thick, squarish in form, 1 ft. 6 ins. along the front edge, and 1 ft. 8 ins. along the back edge, 10 ins. along the left edge, and 1 ft. 6 ins. on the right. It was supported at the back by an upright slab, 1 ft. 3 ins. long, 3 ins. thick, rising from 5 ins. to 7 ins. above the flat slab. Another upright, 9 ins. long and  $4\frac{1}{2}$  ins. thick, formed the right, or south, support; and another, 1 ft. 4 ins. long, and from  $7\frac{1}{2}$  ins. to 10 ins. deep, formed the left, or north, support. All the slabs had been firmly laid, and

the uprights had further wall backing. The hearth resembled a low stone arm-chair. Close to it on the north was what seemed to be a real seat. A few stones on the flat had been laid in the form of a low pillar, fairly round, and a round, flat stone had been placed on top, making a firm seat, or small table, from 12 ins. to 15 ins. high. Charcoal and fired stones were abundant near the hearth, as indeed they were at many points within the enclosure.

In front of the hearth,  $3\frac{1}{2}$  ft. from it, a flint scraper was found, 6 ins. under the surface. It was on the hardened floor, and the hardened layer underneath was  $1\frac{1}{2}$  in. thick. Though no decided pavement was found anywhere, the floor for the most part of the area could be easily made out by the hard earth crust.

When, in 1905, some stuff that had been thrown up from the hearth in 1904 was re-sifted, there was found a flint flake, probably used as a knife, a smaller flake, the smallest arrow-head found yet by the Rhondda Naturalists' Society, and a barbed arrow-head, the tip and one of the barbs having been broken.

Forming a rough semicircle in front of the hearth, were some slabs pitched into the ground in the same form and at the same angle as the slabs encountered first close to the entrance. Noticing a suspicious colour in a joint between two of the slabs, one was removed, and on the hidden side were streaks of the black, oily substance which I noticed associated with human remains in the Crug yr Avan kist. But nothing suggestive of burial was found in the enclosure.

In 1904, Mr. W. Parfitt picked up a flint arrow-head close to the centre stone. It lay on the floor which had been exposed a day or two before. In 1905, a fired stone was found a foot north of the centre stone, and 4 ft. west of it was found a flint arrow-head. Under the edge of a stone on the flat, with an upright stone as a back support, the whole resembling a hearth,  $3\frac{1}{2}$  yards north of the centre stone, a very tiny flint flake was found. Another flake turned up about



2 yards west of the last spot. Four yards west of the centre stone there was another hearth arrangement, and 6 ins. in front of it charcoal was found on the floor.

In the extreme north of the enclosed area, a flint arrowhead was found in 1904 on the floor, exposed a day or two before. Both this and Mr. Parfitt's "find" were made after the rain had washed the trench.

As already mentioned, a hut foundation was discovered on the north side outside the enclosure wall proper. The enclosure wall formed the southern side of the hut, and a semi-circular wall, 10 ft. long and 2 ft. thick, formed the north side. The east side was open, at least no wall was traced there. But on that side, slightly inside the hut apparently, there was a large stone loose, and a kist-like receptacle, or fireplace full of black mould, charcoal, and fired stones. The large stone boulder may have been a doorpost.

Right outside the hut, but near it, there was a hearth, as decisive in form as the one inside the enclosure. The flat slab had straight edges at the back and right. It was 1 ft. 4 ins. wide and 10 ins. towards the back support. Forming that support was an upright 8 ins. along the upper edge, and another upright, 5 ins. long along the top, formed the right support. There was no supporting upright on the left side, the flat slab, both on the front and on the left side, having round edges. Behind the uprights, as in the case of the other hearth, stones were firmly laid for further support. This hearth was an "open-air" affair, and a number of "cooking-stones" were found outside the wall there.

These seat- or ledge-like stone arrangements formed a special feature of the enclosure. The best had three upright supports. The one just described had two. Three other ledges were on the north-west and north-east sides of the centre stone, each consisting of a flat slab firmly planted on the calm, and a smaller slab for backing, pitched vertically into the calm, the latter

having further stone backing. Altogether five hearths—if that is the proper description—were found on the site, and at least two other places where stones were arranged for fireplaces. Add to this the fact that “cooking-stones” were unusually numerous on the site.

Water-worn stones, partly chipped as implements, were also numerous, especially in the vicinity of the anvil stone. The rude implements preserved deserve careful examination, if only for their association with many flints of the finest workmanship. It was found impracticable to preserve all the stones that showed marks of chipping; but, as guides to more valuable “finds,” they have proved most useful. From the Gelli site there were selected in 1904, for preservation, after a second examination, the stones which seemed to arrange themselves into types or classes: 21 simple pounders, 6 club-shaped pounders, 14 axe-shaped pounders, 7 rubbers—3 with polished surfaces, 4 stones used perhaps as hand-weapons, 24 picks or sharp-pointed pounders, and 1 hammer-stone.

The same types turned up at the excavations in 1905. After handling many of them fondly, I decided to re-bury them, having noted the spots for possible future reference. At the six sites on Gelli, where I have been privileged to direct excavations, and where visible indications were of the poorest kind, I was led to persevere by the presence of these rudely-chipped stones, and in each case they proved true guides to valuable “finds.”

The enclosure under discussion is in a slight hollow, well sheltered on the north-west, the reverse of the position of the circle. The entrance is not only due south, but it is also on the sloping side. The enclosure was evidently used as a habitation. The thickness of the wall on the east side is remarkable; and the wall, wherever found, evidenced a very substantial structure, but nowhere is it over 1 ft. 3 ins. high. The thick floor-crust was specially noticeable.

No trace of pottery or metal was found on the site,

except traces of what may be called free iron, which we have met on peaty sites in the Rhondda. In number, variety, and workmanship, the collection of flints found is of the finest. It was rather curious that no objects found on the Gelli sites, except flints and potsherds, exhibited any particular artistic work or design.

### STONE-LINED TROUGH.

Some eighty paces north-east of the enclosure described, a piece of level ground, partly enclosed, invited examination. Two straight banks, forming a right angle, sheltered the space on the west and north. On the other sides, the levelled ground ended in the natural marshy surface of the hill-top. The space inside the right angle was almost perfectly level and even, covered with short grass—the delight of the archæologist—except where some stones lying flat had not been completely hidden by the friendly grass and moss. The stones being level with the grassy surface, they looked like remnants of a pavement.

The rectangular bank was evidently a massive wall foundation. The inner facing of the north section appeared distinctly, and a little excavation disclosed the facing of the other section. What could be seen resembled the masonry we had seen at the other two sites explored. But the angularity of the structure was puzzling. As during five years' digging, we—Rhondda archæologists—had been accustomed to look for "finds" within round structures, I hesitated somewhat before incurring expense in uncovering what might turn out to be the floor of a very modern barn. It was really a very unpromising site. The wall might be anything; but I noticed that it must have been a shelter-wall from the prevailing winds, and that was something. The west wall bank is traceable for thirty yards, and the north section for ten yards. There was no trace of a wall on the east and south.

The symptom, so to speak, that specially recom-

mended an operation, was the faint outline of a circle, which was described at two points in the levelled ground by the partially-hidden stones referred to. Whether they were cairns or huts, they had evidently been demolished down to the level of the grassy surface. Subsequent excavation showed that the true bottom of the level area was from 6 ins. to a foot deeper than the present surface; and, at two points explored, what looked like paving-stones were simply the lower courses of walls.

We started work, in 1905, at the circular outline six yards from the west wall. After skimming the surface, stones were found foreign to the spot. Then some rudely-chipped stones began to justify the operation. Several "cooking-stones" and stone-pounders followed. By the southernmost stone on the structural line, a large piece of charcoal was found 6 ins. below the surface. More charcoal appeared by the same stone, together with fired stones and a piece of black pottery.

Between two stones on the westernmost end of the circle, a large piece of fused glass was discovered. There, also, a piece of charcoal was found 6 ins. below the surface; also a slab slightly inside the circular line, 1 ft. 3 ins. by 7 ins., showing the effect of fire, with more charcoal. Three pieces of pottery were found near the centre. Inside the wall-line on the north, a fire-floor was found, about 6 ins. below the surface, with a cake of charcoal and ashes for bottom. There was much charcoal at that spot. All the charcoal and pottery were found on the somewhat hardened floor of an almost even depth of 6 ins. below the surface, with the exception now to be noticed.

Having cleared the area of all loose stuff, leaving everything fixed, well-laid, or earthfast in position, right across the enclosed space two parallel rows of upright stones appeared on a level with the hardened hut floor. The parallelogram pointed east and west. The stones were found to line a trench 7 ft. 6 ins. long,



2 ft. wide, and a foot deep—that is, below the hut floor, or 1 ft. 6 ins. from the present surface. After removing some loose stones, which had evidently fallen into the trench, much gravel was found accumulated at the bottom. Except at the eastern end of the trench, the black mould so commonly found in such chambered places was noticeably absent. The action of water within three parts of the trench was manifest.

But at the east end corner there was a good deal of black mould. At that end also a stone upright rose higher than the upper edges of the other stones which lined the trench. It formed a headstone to the parallelogram, as well as part of the circular foundation of the site. It was 1 ft. 6 ins. deep, and 1 ft. 6 ins. wide. Both charcoal and fired stones were found close to it.

No objects of interest were found in the trench. One of the loose slabs removed from it may have been part of its stone covering. It had been dug down to and partly into the rock. The rock there was a bed of fossils, which we identified later as forming also the rock bottom of a grave on an adjoining site. The rock on which the anvil stone rested in the enclosure already described was a bed of flagstone. The bed of flagstone lies under the fossil bed referred to. The same fossil bed, with a thickness of from 8 ft. to 10 ft. of flagstone under it, I have identified on the upper Ogwr, at the river quarry above Station Road, Nantymoel.

The stones on the flat which formed the slightly oval enclosure were of almost uniform thickness, from 6 ins. to 7 ins., corresponding to the depth of loose earth within the area. There was only one row, and no wall with two regular facings. The space we uncovered was 14 ft. in diameter. The greatest diameter of the enclosed area was 10 ft. It was, indeed, only just large enough to enclose the stone-lined trench.

The depth of "meat," or fibrous earth, on this site, was less than that of any prehistoric site we have hitherto explored as a Society. No distinctive finds

of the Bronze Age were made there. The pottery—all black—was wheel-made. The stone-lined trough, partly dug into the rock, reminded me of the rock-hewn and stone-lined graves of Pembrokeshire. Evidence of the Iron Age could not be ignored, and other evidence, as far as it went, favoured an earlier period.

### A DOLMEN AND A "DRINKING-CUP."

At the north-east corner of the levelled area, other slabs indicated a similar enclosure. The platform partly enclosed by the rectangular wall slopes somewhat on the east side, and right on the marshy edge excavation was directed. Here we plunged *in medias res*, right into the area which seemed to have a wall-ring. We left the wall, or what remained of it, alone. Three bits of wheel-made pottery soon rewarded us; two pieces fitting each other, and showing a pattern similar to one found on the former site. But these were buried deeper. They were found on the calm 11 ins. below the surface. Other pieces were found, with charcoal, at the same depth. A flint flake was found on the floor, 8 ins. from the surface, inside the wall, but close to it on the north-west side. After repeated measurements, the floor was found generally to be a foot below the surface.

Here, again, something unusual was observed near the centre of what seemed to be a hut floor. There the loose earth deepened. Pottery was found 1 ft. 2 ins. deep. Soon we were 1 ft. 8 ins. deep in black mould and loose stones. At that depth several bits of pottery turned up. Slabs, which had evidently been brought there for building purposes, were in the greatest confusion. We took much care to preserve the slightest attempt at intelligent masonry, but to no purpose. It was simply a maze, and everything was topsy-turvy.

At a depth of 2 ft. nine pieces of pottery were found. A flint flake turned up on the eastern side of the site, 1 ft. 5 ins. below the surface. Buried in the mass

of *débris*, and sealed most effectively from observation by a level coating of grass, we found a dolmen or capstone of cromlech dimensions, itself and the rude sepulchral chamber it covered having evidently been thrown out of their original form and position. We found, however, that the bottom of the grave was nearly 3 ft. below the present surface, or 2 ft. below the floor of the remainder of the site.

Colonel Morgan, of Swansea, who every season visits the Rhondda Naturalists when at work, cheering them with his genial presence and materially assisting them in their work, arrived on the spot just when his advice was most needed. He thought we ought to dig deeper at one spot; and before he left us a "drinking-cup," or beaker, was found in fragments at a depth of 2 ft. Bits of black pottery were found at the same level, and a piece of the same pottery was found under the big capstone. This pottery was not wheel-made.

On the sides of the slabs which seemed to have formed parts of the sepulchral chamber there was much of the black, oily, sticky substance which we also saw at another Gelli enclosure. The bottom of the grave was the fossil bed we encountered in the stone-lined trench.

The capstone was resting on a smaller slab, evidently out of position, and far under that slab a fragment of the beaker was recovered. The largest part, nearly the whole indeed, of the fragments were found under the northern end of that under slab. Mixed with black mould, when picked up, the smashed beaker looked like a piece of pie. Everything about the grave seemed to have been destroyed of set purpose.

The capstone was 1 ft. 6 ins. thick, 2 ft. 6 ins. wide, and from  $4\frac{1}{2}$  ft. to 5 ft. long. The level of the lowest fragment of the beaker was 2 ft. 4 ins. below the surface. Forming the southern side of the grave were other large boulders, which seemed not to have been placed there by man. The shelter of these boulders seems to have suggested to the gravedigger that it

might be utilised for a grave. The whole deepened grave area, which doubtless had been artificially deepened right to the rock, measured 10 ft. by  $3\frac{1}{2}$  ft. ; that is, the area that was below a foot deep, and filled with black mould and slabs in disorder.

After searching the grave area carefully, the black mould was found extending in a northward direction. Following it, a passage, marked by the black mould, was found leading out of the grave in that direction. It was a shallow passage, from 1 ft. 6 ins. to 1 ft. deep. Some pieces of soft yellow pottery were found in it ; and a little further on, outside of the levelled area, towards the north, a large piece of rusty bent iron was found 9 ins. below the surface, and by it some charcoal.

Iron "finds" of the Prehistoric period are, I believe, exceedingly rare in this district. Yet, as Mr. Read observes, iron objects have been preserved from the very earliest period in which iron may be said to have been in use. At the time of writing, I am unable to give an opinion as to the use and form of the Gelli iron "find." The spot was the driest on the hill. The soil surrounding the piece of iron was a soft, black-brown mould, not quite as black as the mould which accumulates in chambered places, and differing from the latter in being fibrous. It was the mould a gardener would like, and seldom seen except on ruinous sites or highly-cultivated land.

The soil just described, together with some flat stones on a level with the grass, led us to open up more ground contiguous to, but to the north of, the northern section of the rectangular wall. Everywhere charcoal and pottery justified the search. A little west of the spot where the piece of iron was found, with different kinds of pottery a fine anvil stone was uncovered. Here was a decided floor a foot below the surface. The anvil stone, as I would call it, was 2 ft. 6 in. long, and 2 ft. wide. Some yellow pottery was found close to this stone, with a good deal of charcoal. This was to the west of our excavation in that direction. Follow-



ing similar indications to the east, charcoal and three pieces of pottery justified the digression.

The pottery found at the four spots excavated within and to the north of the levelled platform was, generally speaking, wheel-made; especially was this noticeable on the usual level of the prehistoric floors. Bits of other pottery were found associated with, or in the vicinity of, the beaker, where also the flints were found. The piece of rusty iron was the only metal discovered.

The finds await a thorough examination. The pottery supply eight or nine different patterns, all in small pieces. The beaker, though in fragments, can be fairly reconstructed. It is coloured yellow-red, and ornamented with the usual chevron, or zigzag lines. The ornamental lines were made in the clay by means of a stick, the die, so to speak, consisting of some six squares, notched in a space of half an inch. A beaker bearing similar notch-marks was found near Newhouse Farm, St. Fagans, in 1900, and has been presented by the Earl of Plymouth to the Cardiff Museum. Mr. John Ward describes it as a "most interesting and valuable gift." The grave from which it was recovered must have strongly resembled the Gelli grave. "The grave," says Mr. Ward, "appears to have been a simple hole in the ground, just large enough to admit two bodies in a doubled-up condition, covered with a rough slab of stone about  $4\frac{1}{2}$  ft. square." Mr. Ward says the St. Fagans' beaker "belongs to the time when bronze was beginning to supplant stone for axes and knives." As to its age, he says, "we can hardly assign it less than 3,000 years." (*Public Library Journal*, Cardiff, vol. iii, pp. 55, 56, where a photograph of the "drinking-cup" is given.)

The notch-marks seem to bring the St. Fagans and Gelli beakers into a close family relationship. "Drinking-cups" were found buried with the skeletons of eight individuals recently recovered from the sands at Merthyr Mawr. Professor Hepburn, of Cardiff University College, has found the cephalic index of the

skeletons to be eighty-four. The two skulls recovered from the St. Fagans grave seem to be of the same character. In Aberdeenshire, a famous "drinking-cup" area—the same cephalic index has been noted by archæologists. Though not a single bone was recovered from the Gelli grave, it is no wild flight of the imagination to seek at Merthyr Mawr and St. Fagans a description of the beaker people of Gelli. "We see," says Professor Hepburn, "a race of medium stature, probably varying in height from 5 ft. 1 in. to 5 ft. 7 ins. of well-developed muscularity, and built in proportions similar to our own. Their heads were typically rounded, their features well-defined and symmetrical, their eyebrows strongly marked, their noses well proportioned, and probably not constructed with their apertures looking forwards, as in the Negro type. There is every reason for concluding that in colour they were white or yellow, and not black. They constantly practised the squatting attitude, and preferred to sit upon their heels rather than to recline upon the ground. There is nothing in the proportions or size of their skulls to suggest that their skull capacity was less than that of modern skulls. They present the physical characters of the men of the Bronze Age; while the entire absence of bronze from the barrows out of which these skeletons were obtained would lead one to associate them with the period of transition from the Age of Stone to that of Bronze." (*Arch. Camb.*, 6th Ser., vol. v, pp. 231, 232.)

The presence of the beaker, nearly a score of fine flints, a plethora of rude stone implements, and the absence from six sites excavated of any trace of bronze, speak of the same transition period on the heights of Gelli. The true Celts of Central France, the *Gallia Celtica* of Cæsar, had a mean cephalic index of eighty-four. The beaker people of Glamorganshire may, therefore, have been Celts. But there are strong reasons for the view advanced by Mr. Read, that "we may assign the 'drinking-cup' and those 'food-vessels' found with

unburnt burials, and frequently with bronze objects, to the pre-Aryan population, in part descended from our remoter Neolithic ancestors" (Read's *Bronze Age*, p. 25) ; that is, the beaker folks were Picts, who taught the British Celts to decline their prepositions, and to begin a sentence with the verb.

Several photographs of the sites were taken during the excavation ; but unfortunately, and through no fault of the excavators, or members of the Rhondda Naturalists' Society, no copies are available. The plans submitted herewith are intended to illustrate this report, rather than to serve as proper surveys of the sites. (In 1906 fifteen photographs were obtained.)

Special thanks are due to Major Dyke, President, and M. E. Williams, Esq., Hon. Secretary, for their personal efforts in fostering and encouraging genuine interest in a branch of the Society's work which is generally popular only in its "show" aspects.

W. D. Wight, Esq., who knows most about the composition of Gelli Mountain, takes a keen interest in the exploration of its surface. Leave to dig was courteously granted by the agents of the Bailey estates and the tenant. As the digging in 1905 was the most successful of all undertaken since the formation of the Society, the two workmen employed—William Matthews and Fred. Hathaway—deserve honourable mention : for our success was chiefly due to their conscientious work and rare scent for "finds." As usual, Dan. Thomas, Esq., of Pentre, took a very active interest in the work.

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NOTE OF AN ANCIENT COPE BELONGING TO  
ST. MARTIN'S CHURCH, LAUGHARNE,  
CARMARTHENSHIRE.

By GEO. G. T. TREHERNE, Esq.

My attention was first called to this cope, many years ago, by a rumour that pieces of it were being cut off by the Clerk of the Church, and sold for five shillings each to irrepressible and inquisitive tourists. When rescued from the negligent (to use the mildest term) custody of the Clerk, it was found to be a thing of rags and tatters, attached by little better than shreds to the blue linen backing, the orphreys being mercifully almost intact. The remains were reverently placed in a tin box made for their safe custody, and were taken by the Vicar into his own keeping. There they remained until last autumn, when, at the instance of Mrs. McClure, the accomplished wife of the Editorial Secretary of the S.P.C.K., to whom I mentioned the matter, the box and its precious contents were, with the ready and courteous consent of the present Vicar, brought up to London on the occasion of the recent Exhibition of Ecclesiastical Embroideries, at the Burlington Fine Arts Club, Savile Row.

Under the careful and kindly auspices of Mrs. McClure, in consultation with Mr. Kendrick, of the Victoria and Albert Museum, South Kensington, the fragments have been carefully pieced together and remounted, with the result shown by the accompanying photographs, given to me through Mrs. McClure by the Museum authorities. One of these, as will be seen, shows all that is left of the cope, and the other a portion only, enlarged so as to facilitate the reconstruction of the original design—a very fine one.





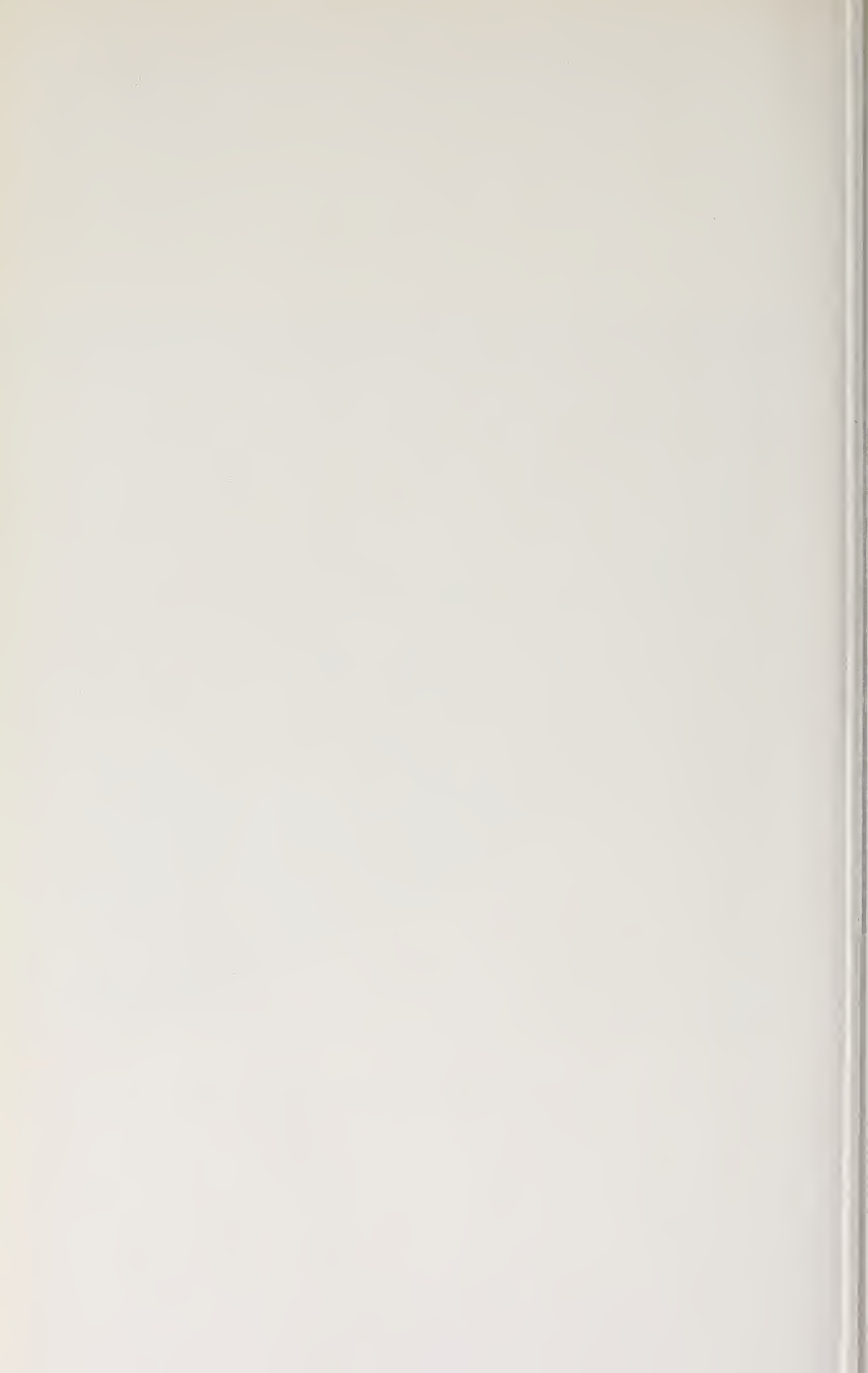
THE LAUGHARNE COPE.

Photograph enlarged to show the design.





FRAGMENTS OF AN ANCIENT COPE BELONGING TO ST. MARTIN'S CHURCH, LAUGHARNE, IN THE COUNTY OF CARMARTHEN.





The Museum authorities offered to either purchase or take charge of the cope, but the Vicar wisely preferred that it should be retained in the Church.

A local tradition exists to the effect that the cope in question was presented to the Church by Sir Guy de Brian, Lord Marcher of Laugharne, in the reign of Henry III, and I have found the following notices of it :—

*Topographical Dictionary of Wales*, Nicholson Carlisle, F.S.A. 1 vol., 4to, London, 1811.

“The Cloak or Mantle of Sir Guido de Brian, the Yr (Lord Marcher of the Town and Lordship of Laugharne, in the reign of King John), richly embroidered in purple and gold, is still preserved in the Church.”

*The Beauties of South Wales*, Thomas Rees, F.S.A. Vol. xviii of the “Beauties of England and Wales.” 8vo, London, 1815.

“This little Corporation holds some lands in the neighbourhood which were given for the use of the Burgesses in the reign of King John by Sir Guido de Brian, who then held the Lordship. The town was probably incorporated in his time; his purple mantle, richly embroidered in gold, is carefully preserved in the Church.”

Lewis’s *Topographical Dictionary*, 1844 (*s.v.* Laugharne).

“A richly embroidered Mantle is still preserved in the Church, supposed by some to be that of Sir Guido de Brian; but it has been suggested that this is rather a Priest’s vestment, as there are Saints’ effigies represented on the sides.”

*The Antiquities of Laugharne, Pendine, and their Neighbours*, Mary Curtis. 2nd edition, 1 vol., 8vo, London, 1880.

“An ancient Cope is preserved (in the ——— Church), which must have been very rich, and retains two or three figures of Saints embroidered in gold.”

Mrs. McClure, to whom best thanks are due for her timely intervention, kindly gives me the following description of the cope, written for her by the Museum authorities :—

"The red and gold brocade is Italian (Florentine), second half of the fifteenth century. The orphreys are embroidered with coloured silk on linen, the figures being worked separately and applied. These seem to have represented Prophets and Apostles, including St. Andrew and St. Thomas (?). The orphreys are English work of the same date as the Italian brocade, or perhaps early sixteenth-century."

It is proposed to endeavour by advertisement to recover some of the lost pieces. Readers of these Notes are earnestly invited to assist in the search.

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## TREFLYS CHURCH, CARNARVONSHIRE.

BY HAROLD HUGHES, Esq.

THE discovery in 1904 of an early inscribed stone bearing the Chi-Rho monogram, in the churchyard at Treflys, has added greatly to the interest of the site. The stone has been described in *Archæologia Cambrensis*, 6th Ser., vol. v (1905), p. 70, by Mr. Romilly Allen, who assigns its probable date to the sixth century.

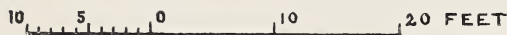


Fig. 1. Plan of Treflys Church.

The discovery of this stone may lead us to conjecture that a burial took place on this spot in the sixth century; and that, in all probability, a church has existed here from the same early period. That the existence of the stone on the site in no manner enables us to date the period of the present fabric of the church, is apparently so obvious that there would be no need to emphasise the point, if the opposite view had not been affirmed and argued in print.

It may, however, be of interest to record the character of the church standing in this churchyard, especially those features which have been obliterated in the

“restoration” of 1888. My first visit to the church was in company with the Rev. J. E. Williams, the Vicar of Portmadoc, when we went over to inspect the recently-discovered inscribed stone. As, therefore, I was unacquainted with the church in its “pre-restoration” days, the sketches of the exterior and interior, showing it at this period, have had to be founded on photographs.

The church consists of a nave and chancel, separated by an arch. The nave is a little over 32 ft. long by 12 ft. wide, internally. The width of the wall containing the chancel-arch is 3 ft. 3 ins. The chancel is about 15 ft. long by 12 ft. 6 ins. wide (see Fig. 1).

The points of archæological interest in the existing structure are: (a) the plan of the church, (b) the chancel-arch, (c) the western gable with its doorway and bell-gablet.

The plan of the nave indicates the limit of the most ancient portion of the church. The chancel is a later addition. Straight joints exist between the nave and chancel, visible in the external faces of the north and south walls respectively. The chancel-arch is semi-circular, but, as it is entirely coated in plaster, it is impossible to examine its construction and form a reliable opinion as to its date. Canon Lloyd Jones informs me that “the arch was merely a hole in the east wall of the nave, to provide an entrance into the chancel.” Referring to the chancel, he writes:—“It was very poorly built,” and “it was absolutely necessary to take it down.” He is of opinion that it was a very late addition.

The old roof, of very simple construction, shown in Fig. 2, has been entirely replaced by modern work. The principals consisted of two main rafters, their feet supported on rough stone corbles, and a slightly-curved collar-tie. There were two rows of purlins on either side. The rafters were substantial, and laid flat.

All the old fittings have been dispersed. A record of





FIG. 2. TREFLYS CHURCH, CARNARVONSHIRE. INTERIOR LOOKING EAST.







FIG. 3. TREFLYS CHURCH, CARNARVONSHIRE. EXTERIOR OF WEST END.

*Howell Hughes*





the old benches, which existed on the north side of the nave, is worthy of preservation, especially as examples of this primitive arrangement are now scarce. A rough wooden bench was carried along the north wall with others, approximately at right angles, framed into it at intervals. The benches had no backs. The timbers of which they were constructed had previously served another purpose. This is evidenced by the mortise-holes and other indications, showing that they had formed portions of a framed construction.

On the south side were two panelled boxed pews and one loose bench, formerly occupied, doubtless, by the more important inhabitants of the parish.

The only entrance is in the centre of the western gable-end. The doorway is 3 ft. wide. It has a slightly depressed rough rubble arch, constructed of local stone in thin slabs.

The bell-gablet has no arch, but the opening for the bell is covered by a rough stone slab lintel. The gablet is corbelled out slightly in front of the western face of the main wall. At the foot of the main gable are long foot-stones, roughly notched to receive the gable-coping. The construction of this end is of so simple a character that it is difficult to form an opinion as to the period to which it belongs.

I noticed an inscription with a date on the bell, and another on the apex-stone ; but was unable to decipher them from the ground. I am therefore indebted to the sexton, who obtained the following for me.

The inscription on the bell is :—"EXPEDITIO ME FUDIT : H : BOHM : 1743," and the date on the apex-stone is 176—.

All the windows in the church are modern insertions.

If the plan of one of the smaller Welsh churches is not that of a parallelogram without structural division between the nave and chancel, there is often evidence

that this simple arrangement formed the basis of later developments. It is most difficult to arrive at any conclusion in respect to the date of remains of a building of rubble construction, of so elementary a plan, when practically all distinctive features have been obliterated or given place to others of later workmanship. An early plan may, moreover, be retained in subsequent rebuildings; and it is possible, or even probable, that certain portions of walls or foundations often belong to an earlier period than is borne evidence to by any existing features.

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## PAINTED PANELS AT PENMACHNO CHURCH, CARNARVONSHIRE.

By HAROLD HUGHES, Esq.

Not so very long ago I heard, in conversation, that some painted panels had been seen, used as a fire-screen in the drawing-room at the Rectory, Penmachno. I had no idea of their value, but determined, when my duties led me to the neighbourhood, towards the end of last year (1905), to make inquiries and examine the panels. The Rev. Benjamin Jones had recently been appointed to the benefice. I found the panels safely stowed away in a cupboard at the Rectory. By the kind permission of the Rector, I have been allowed to make full-size sketches, of which the illustrations accompanying these notes are reduced reproductions.

There are two oak panels in frames, hinged together, and closing in the form of a book, painted both sides, thus forming four painted panels. Expecting to find rude paintings of local workmanship, I discovered, in their stead, panels of rich and sombre colouring, treated with a severe dignity. They appeared to me to be Flemish, of a period not later than the first half of the sixteenth century, and originally to have formed the side wings of a triptych.

When folded and closed, the backs of the panels alone are visible. Each contains the representation of a single figure. St. Francis of Assisi occupies the one. The figure in the other, I think, is evidently intended for St. Barbara. When open, the left panel represents "The Descent from the Cross," the right, "Christ bearing the Cross." St. Barbara is painted on the reverse of the "Descent from the Cross"; St. Francis on the reverse of "Christ bearing the Cross."

If the panels originally formed the side-wings of a triptych, the central panel would probably have contained "The Crucifixion." The positions of the existing panels would have been transposed: that now on the right, "Christ bearing the Cross," would have been on the left, and "The Descent from the Cross" would have occupied the right-hand position.

The panels, especially the internal, have suffered grievously from neglect. They bear indications that the paintings have been, at some time touched up to a certain extent. I have since ascertained that something of this nature was done to them shortly before 1865. They must, therefore, have fallen into their present dilapidated condition within the last forty years. It will be noticed, from the illustrations, that the paint has come off in large patches from the two internal panels, representing "Christ bearing the Cross" and "The Descent from the Cross."

I have strong suspicions that the present sad condition of the paintings is due greatly to the panels having been placed near the drawing-room fire, to answer the purpose of a fire-screen, added to former neglect. It will be noticed that the external panels have not suffered nearly to the same grievous extent as the internal. As a fire-screen, the internal work would naturally be most exposed to the heat, and probably the paint would come off in patches under these conditions.

Miss Frances Wynne kindly informs me that she took them up to Sequier many years ago. His opinion does not differ greatly from the conclusion I had already arrived at. To quote Miss Wynne's words:—"He said they were Flemish, and had no doubt been wings of a triptych, originally. The approximate date he mentioned I have forgotten, but have an impression that it was about the one you name, or a little later." This was shortly previous to 1865, and it was at this time the paintings were touched up. The Rev. Hugh Price was Vicar of Penmachno from 1860 to 1872.





PANEL I.



PANEL II.

PAINTED PANELS AT PENMACHNO.







PANEL III.

*Harold Hughes*



PANEL IV.

*Harold Hughes*

PAINTED PANELS AT PENMACHNO.





Mrs. Hugh Price informs me that, during this time, the panels were placed on the altar in summer, but in winter were carefully kept in a cupboard in the Vicarage. Subsequently they were hung on a very damp wall in the Church, which had lately been rebuilt, and began to show signs of injury. After this, I am informed, they disappeared, but were discovered in a lumber-room at the Vicarage.

Sir Stephen Glynne, who visited the Church in 1850, noticed the panels, but appears only to have seen one side. His description of Penmachno Church is to be found in *Archæologia Cambrensis* for 1900, p. 319. The following extract relates to the paintings:—"In the east window is a little stained glass, and in the jamb of it is an ancient painting on wood, representing a French saint, a friar, and an executioner." The panels were given to Penmachno Church in 1713, according to a scrap of paper found in the Church chest.

After enumerating certain pieces of plate presented by Roderick Lloyd, Esq., the writing proceeds:—"And at his owne proper cost and charges has put up a wenscoat about ye Alter of ye T. J. Church, in ye year of our L'rd 1713, with our Saviour's Picture upon ye Crosse over ye Alter."

DAVID MAURICE, Curate.

JOHN ROBERTS, }  
OWEN PIERCE, } Churchwardens.

Probably the panels originally belonged to a Franciscan Church. Roderick Lloyd may have picked them up on the Continent.

The following is a detailed description of the panels:

I. *St. Francis, represented as bearing the Stigmata.*—The blue of the sky in the higher background is ultramarine, toning down and fading into yellow-grey behind the upper part of the figure. The colour behind the centre of the figure is a deep ultramarine. The Saint stands on brown ground, on which foliage is slightly indicated.

I have an illustration by me of a statue of St. Francis by Andrea della Robbia, in Sta. Maria degli Angeli Assisi, which bears a certain resemblance to the figure in this panel.

II. *A Female Saint, with auburn flowing hair, bearing the palm of martyrdom and an open book.*—A bearded figure, turbaned, and with an unsheathed sword in the right hand, is at the foot of the Saint. In the background is a tower surmounted with an Eastern dome.

There can be little doubt that the figure is intended to represent St. Barbara. In *Christian Symbols and Stories of Saints as illustrated in Art*, by Clara Erskine Clement, 1886, St. Barbara is described as a saint of the East, daughter of Dioscorus, who dwelt at Heliopolis, of great beauty, who was shut up by her father in a tower. She watched the wonders of heaven, and learnt the vanity of idols, and was baptized by a disciple of Origen of Alexandria. When her father was building a bath in the garden, she induced the workmen to make three windows instead of two, as an emblem of the Trinity. Her father carried her to a mountain near the city, where he himself beheaded her. A tempest followed, and the father was killed by lightning. The Saint is the patroness of fortifications and firearms, and the protector against lightning and gunpowder. A tower with three windows is her peculiar attribute. Also a book, palm, and sword. The date of her martyrdom is December 4th, A.D. 303.

In *Emblems of Saints*, by the Very Rev. F. C. Husenbeth, D.D., Provost of Northampton, edited by Dr. Jessop in 1882, St. Barbara is said to be represented in art as below :—

Carrying a tower.

With a tower with three windows.

A tower behind her, seated with an open book. (Bernard van Orley.)

A tower, trampling on a Saracen, a lamb in front carrying a long feather. (MS. Hours, Flemish.)

A tower in background, remonstrance in left hand, lighted torch in right, wreath on head, supporting a Church, as a crown. (Window, Cossey Hall.)

Tower and Palm.

Torch and Palm.

Tower, with Chalice in window.

Tower building, seated, with book and palm. (Haarlem van Eyck.)

Trampling on her father. (MS. Bodleian.)

Ring and Palm. (Add. MS. British Museum.) Etc.

In our panel St. Barbara is represented as wearing a deep red robe, cut square at the neck, not confined as the waist, but loosely falling, and following the shape of the figure. A cream or white under-garment appears above the square-cut robe. The sleeves are yellow, puffed and confined with red cords. A long, dark, bluish-green cloak falls from the shoulders. The sky at the top of the panel is ultramarine, gradually fading into luminous light behind the head of the saint. The tower has three windows. The "father" is represented crouching, and looking upwards.

III. *The Descent from the Cross*.—The sky is of a dark greenish colour, which gradually becomes lighter and more luminous towards the centre of the picture, probably intended to represent early dawn. Two ladders are raised against the Cross. On these are two figures, holding the shoulders and lowering the body of Christ to another, who receives the feet below. The figures on the ladders are richly dressed, and probably are intended for Joseph of Arimathœa and Nicodemus. The figure immediately behind the head of Christ is that of a bearded man, wearing a red turban and tunic. That on the other ladder has a richly-worked yellow turban, and is cleanly shaved. A long linen cloth is entwined round and falls from the figure of Christ. At the foot of the Cross is a figure, intended, doubtless, for Mary Magdalene, the face turned towards the Cross, and therefore invisible. She wears a head-dress with side-wings, and bears the casket containing the precious ointment. I have lately seen another painting, in which Mary Magdalene is shown holding a box of ointment of very similar design to that in our panel. The figure of Mary, the mother of Christ, in dark flowing robes, supported by St. John, is in the lower left-hand corner of

the panel. Two other figures appear, both with eyes cast up towards the Christ: one in the centre, embracing the Cross; the other on the right.

The colouring is extremely sombre. Doubtless, by age and exposure, the tints have toned down to a great extent. The whole effect, however, is still extremely rich.

IV. *Christ bearing the Cross*.—A procession is coming out of a gate of a city, intended for Jerusalem. The city, which appears in the background, is fortified. Above and behind the walls are spires, domes and pinnacles. The figure of Christ, crowned with thorns, and bending under the weight of the Cross, is in the foreground. A figure, probably intended for Simon the Cyrenian, is visible between the arms of the Cross, apparently attempting to steady or relieve Christ of some of the weight of the Cross. In the foreground, on the left of the panel, a Roman soldier appears to be arranging cords to which the board bearing the superscription is attached. On the right is the kneeling figure of St. Veronica holding the handkerchief bearing the impress of the features of the face of Christ. The procession winds out of the gate of the city. The heads of the soldiers bearing banners and spears are visible in the background. One figure on horseback is apparently intended for that of the High Priest. On the right of the panel, in the centre distance, is a group of women. The effect is extremely rich and sombre.

The design and construction of panels III and IV, especially of the former, are very perfect. The grouping is arranged to fill and occupy the irregularly-shaped space, apparently without effort.

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## CARDIGANSHIRE :

ITS PLATE, RECORDS, AND REGISTERS.

BY THE REV. GEORGE EYRE EVANS.

THE writer feels that his credentials for dealing with these matters are based solely on the facts that he has thoroughly tramped the county ; traversed on foot over its roads, lanes, and bridle-paths ; visited every parish church and old chapel in it ; seen and handled every article of plate about which he writes, and inspected all registers and records mentioned in these chapters. He has never used a bicycle, but has instead leisurely walked about during the last five years, and with note-book, black-ball, and pencil tried to secure, carefully and accurately, such things as have come under his notice. If Edward Lhuyd and *Iolo Morganwg* were able to go afoot, why not the men of to-day ?

At the end of the detailed descriptions, some general results will be given. Unless for any especial reason, modern plate—say of the last fifty years—is not described.

## ABERPORTH.

Dedicated<sup>1</sup> to St. Cynwyl. Meyrick (p. 176) says : “ Sacramental cup much ornamented, but has no date or inscription.” Rector Phillips writes on 8th September, 1902 :—

*“ Old cup of parish unknown to any living. Was there anything noted about cup, or how long ago is any knowledge of it ? ”*

Nothing seems to be remembered about this cup

<sup>1</sup> The dedications are as given in the latest issue of *St. David's Diocesan Directory*.

in the parish ; and after repeated enquiry there appears to be no other course open but to say, "lost, stolen, or strayed." The registers begin in 1663. The "Llyfr gwyn," or White Book, *i.e.*, parish accounts, etc., dates from 1731.

#### ABERYSTWYTH.

St. Michael.—Until 1861, Aberystwyth formed part of the extensive parish of Llanbadarn Fawr. The first Chapel of St. Michael was consecrated in 1787 by Bishop Smallwell ; the second in 1833 ; the third and present parish church in 1890. The baptismal register begins on 1st January, 1788, and that of burials opens on 16th August, 1791, with the interment of *Twiddy Twiddy, Player's Child*.

One silver paten is of interest—a plain salver,  $8\frac{1}{2}$  ins. diameter, of London assay, 1813-14. The inscription on it tells that it was the gift of the Rev. John Hunter, M.A. : a clergyman who, for some years, lived a retired life close to the church, and devoted what strength he could to divers acts for the amelioration of the poorer inhabitants of the town.

The presentments of the Court Leet of Aberystwyth are fairly complete from the 7th October, 1693, to 1836, when the corporation was reformed. For many years these valuable town documents had lain forgotten in two dusty bundles, one of them wrapped up in a vellum jury-roll of 1731, and tied with a leathern thong. They have since been carefully mended, and are now in safe custody. Their main features and contents were described in "Aberystwyth and its Court Leet," published by subscription in 1902.

Kitty Davies was the *bell-woman* 1809-13. At Easter, 1758, the jury presented

*Mr. Walter Jones for not subscribing towards building a Chappell in this Town in the room of St. Mary's Church, destroyed by the Sea.*

Walter Jones served on the jury of this very Court

Leet when the presentment was made, signing it, too, in a firm, bold hand, which meant business. His fellow-townsmen evidently thought none the worse of him for his conscientious scruples, for we find him again serving on the next and subsequent juries, as well as being chosen one of the two town constables at Michaelmas following. In 1711, the jury *present all foreigners from Buying and Selling within our Corporation, provided he be not Burgess of this town and liberty.* In 1739, we *present Henry Hodgins for Exercissing the trade and mistery of a perewigg-maker and Barber in the said town and liberty without being Burgess or freeman of said town and liberty.*

The castle towers and green often received the jury's attention. In 1739, the members presented *that if any person for the future shall undermine, pull down, and Carry away the Stones of the Towers or Castle walls shall be obliged to pay five pounds.* In 1751, Griffith Lewis was presented *for Cutting the commons of the Castle Green.*

From the first record down to 1810, constant reference is made to the town stocks and whipping-post, which occupied part of the site of the present town clock-tower. The last public whipping at cart-tail was at Midsummer, 1822, when one John Jones, late of the parish of Llanfihangel Creuddyn was, for petty larceny, sentenced by the Cardiganshire Quarter Sessions *to the House of Correction at Aberystwyth for 14 days, and at the end of that period to be publicly whipped from the Town Hall to the Bridge in the usual manner.* For this punishment the Quarter Sessions' accounts tells us that Elizabeth Bowen was paid 5s. *for a cart and horse to the public whipping of John Jones.* At Easter, 1711, the Court Leet presented the inhabitants *for want of a Ducking Stool, which ought to be made by the inhabitants of the town and liberty.* In 1761, fifty years later, they are again presented *for not Erecting a proper Ducking Stool within the town and Liberty, according to Statute, and [the jury] re-*

*commend that one should be forthwith built and sett up in a convenient place within the said Liberty. The inhabitants thought otherwise, and no ducking-stool ever was built and sett up in the town.*

The town gates are yet commemorated in the names "Great Dark Gate Street," and "Little Dark Gate Street." In 1733 *the Great Gates belonging to this town* were presented as *out of repair*. The town wall is mentioned in 1745 as *surrounding the town and liberty*. No part of the wall is now visible above ground, but part of it was seen by the writer in recent excavations made in Baker Street. Inhabitants, in 1730, who *put their Dung into the oppen Street* were presented for *ye Annoyance and disturbance of the publick*. In 1749, *Hugh William and Robert Evan, both of this Towne*, are presented for *laying a stinking fish opposite the house wherein lives Humphry Pugh*.

The parish of Holy Trinity was carved out of that of Aberystwyth in 1887, and on 29th November, 1888, the base of the tower and the transepts were consecrated, and the chancel on 1st June, 1899. The nave had been consecrated on 10th August, 1886. The silver plate was offered by John and Elizabeth Watkins, in memory of their daughter Mary Jane; the gift being made of further value by its including a fireproof safe in which to keep the vessels and registers, which begin in 1886.

#### BANGOR.

St. David.—This parish was cut out of Llanbadarn Fawr, and the Church consecrated on 24th September, 1839, in which years the registers begin. The silver chalice—assayed 1805-6—and the octagonal paten—1845-46—are inscribed :

#### BANGOR EPISCOPAL CHAPEL.

1839.

Near to the church is Penllwyn Calvinistic Methodist chapel, first built in 1790, and renewed in 1821. Its



register dates from 1811. In the vestry hangs a framed scroll, giving particulars of "Penllwyn Charities," the earliest being that of Richard Lewis, of Fronsaint, Parcel Canol, established 22nd May, 1810, being £50 for poor of Parcel Canol—the Meat Charity – and £100 for Penllwyn Charity. The Oatmeal Charity—£220 for the poor of "Cwmmod of Perfedd"—was established by Lewis Jones, Caeaubach, on 10th October, 1870. By his will,—proved in 1809—he directs that the interest on part of his bequest *be expended in the purchase of oatmeal, to be distributed to the various poor families on St. Stephen's Day.* His friend, Richard Lewis, by his will, proved in 1810, devised a sum, the yearly interest of which was to go in part *to teach poor children, and also in oatmeal to be distributed on Christmas Eve; and if any surplus remains after paying for the oatmeal, it is to be laid out in the purchase of mutton, to be distributed in like manner.* These meal and mutton charities are duly and regularly distributed to the poor, irrespective of creed or sect.

#### BANGOR TEIFI.

St. David—The plate is modern; the "Register and Vestry Book" begins in 1826.

#### BETTWS BLEDRWS.

Here is plate of unusual interest, from the fact that the chalice and paten were long walled up in the Church, and their very existence was unknown until their fortunate discovery in 1887. During the restoration of the building, the two silver vessels were found concealed beneath the pulpit: the paten in good condition, but the chalice was in two pieces, broken in the stem. The chalice is of the well-known Elizabethan pattern of 1573-74. It is  $6\frac{3}{4}$  ins. tall, having around the bell the usual band of ornament four times interlaced in hour-glass curves. The assay letter and marks are obliterated. The original paten cover has dis-

appeared. In its place we have one—unique in the county—a thin, concave silver one,  $3\frac{5}{8}$  ins. in diameter, and so shaped as to sit firmly on the mouth of the chalice. On its base, in well-proportioned letters, is the inscription :—

BETTYS BLEDRYS \* THOMAS PHËS. \* 1606 \*

Why and when were these precious vessels safely walled up beneath the pulpit? Did the Rector thus secure them ere the sufferings related by Walker, or the ejections chronicled by Calamy? Who shall tell? The stone font, probably of the thirteenth century, was likewise hidden away in the wall with the plate. It is in good preservation, and very similar to those at Henfynyw and Llansantffraed Churches.

The earliest Registers are missing, the first now here beginning in 1813, when, from 1st January, Rose's Act, 52 Geo. III, c. 146, became law. The "Llyfr Gwyn" dates from 1817, and has some entries, which from their very quaintness of expression, cause us to smile, *e.g.*, the solemnly-recorded decision of the parishioners to *buy a cow* for one of their number who lived in *Denmark* (a local place-name), and not far distant from *Whitehall*. Inside the cover is preserved the parish census table for the years :—

1821	-	237	1881	-	202
1831	-	235	1891	-	238
1861	-	222	1901	-	173
1871	-	228			

Though not given in the *Directory*, the church is said to be dedicated to St. Bledrws.

#### BETTWS IFAN.

St. John.—Here we find an Elizabethan chalice and paten cover, as perfect and as fresh as when they left their maker's hands in 1576. The total height is  $5\frac{3}{4}$  ins. ; the maker's mark, common to so many of these

vessels in Cardiganshire, is the usual four oval-shaped design—



Whose mark this was, and where he worked, are as yet undiscovered. There are no assay letter and marks. Around the bell is inscribed :—

\* POCVLVM \* ECLESYE \* DE \* BETVS \* Y EVAN.

On the flat top of the cover-knob is the date :—

1576.

*The “Register Book belonging to the Chapelry of Bettws Evan,” purchased by John Thomas, of Pant y Bettws, Church Warden, in the Year 1788,*

is in a ragged state, and calls for the touch of the true restorer’s fingers.

“Llyfr Gwyn” opens with minutes of a parish vestry held on 18th March, 1818, when

*It was agreed to give Evan Evans, of Llainfawr Wern, the sum of Twenty pounds towards assisting him and his family to emigrate to Halifax, North America ; which sum of Twenty pounds the Overseer is hereby authorised to borrow, and to give a note upon demand for the same in the name of the parishioners, and for which legal interest is to be paid until the same be liquidated.*

Ale and drink entries are here. The first tells of a virtuous resolve on the part of the parishioners ; the later ones of how that resolve was kept :—

2 July, 1827. *It was also agreed among the same that no Ale is to be drank at any of our vestries hence forth, at the expense of the parish.*

Winter quarter, 1831 :	Ale in the Vestry	-	14	0
Spring       ,,     1831	,,       ,,	-	17	0
Autumn       ,,     1831	,,       ,,	-	5	0
Spring       ,,     1832	,,       ,,	-	20	0
Autumn       ,,     1832	,,       ,,	-	34	0

The custom of keeping parish paupers at the expense of the farmers therein is alluded to in this entry :—

29 Sept., 1831. *It was further agreed at the above vestry that Evan Stephen, a pauper of this parish, is to go round the parish from farm to farm, and to be a day for every pound survey at each farm.*

Pews were *built* and the *chest sold* by the parish consent :—

9 May, 1820. *Agreed that Mr. Walters of Perthgerent should build a pew in the corner on the right hand of the pulpit for the Farm of Glandulas, for which farm he acts as agent.*

13 Jan., 1830. *It was then and there agreed among all present that all the skews then in the church should be sold, with the exception of one, which is to be placed in the porch ; and the wooden chest also.*

#### BETTWS LEIKI.

St. Lucia.—The plate was given by Mrs. Margaret Griffiths, of Gelli, in 1878. The registers begin in 1813.

#### BLAENPENAL.

St. David.—Modern and ugly plate. The registers date from 1813 ; but the writer has a note of one, of 1797, which, however, is not now forthcoming. Many a pilgrimage is made to this secluded churchyard to the grave of the young poet *Manod Wyllt*, who died in 1867, æt. twenty-four years.

#### BLAENPORTH.

St. David.—Here we get another Elizabethan silver chalice, lacking the date marks, but with the familiar



Round the bell is engraved :—

✠ POCVLVM \* ECLESIE \* DE \* BLLAYN PORTH.



It stands just 7 ins. tall, and has no paten cover. Keeping it company, in an oaken chest, dated 1865, is a modern base-metal set. The register begins in 1716. On the 22nd August, 1734,

*John Rogers and his wife Gwenllian were buried together.*

In the graveyard, under a low altar tomb, is buried *Alban Thomas, Clerk, a man of knowledge, wit, and Piety*, of whom Meyrick has somewhat to tell. *He exchanged this life for a better, 12th March, 1754.* As much as was legible in 1903, of the fast-weathering inscription on the stone, appears in "Cardiganshire: Its Antiquities," p. 184.

#### BRYNGWYN.

St. Michael.—The old chalice is of a base metal, somewhat akin to pewter, and without any lettering, or hint as to its age. Its lip is rough, as if someone had been practising on it with a file, or small saw. It is of a large size—bell, stem, foot—and, with a plain paten to match, are now disused; their places being taken by a modern set, the gift of Dr. Davies, Aber Ceri, Medical Officer of Health for Bristol. The iron chest here is marked on the inside of lid:—

W. M.

C.

Some of the front leaves are gone from "*Llyfrgwyn*," which was, on *June 2nd, 1808, Bought of John Daniel, for 4s. 6d., Carmarthen.*

Two entries are of interest. On 22nd May, 1819, the parishioners decided to beat their bounds;—

*We, the Principal inhabitants of this Parish, meat after Publick notes given, unanimously agree that on the 31st day of this month to carey Baners Round this Parish on the Boundaries. Also we agree unanimously that every Person under survey, and Paying the Poor Rate in this Parish should Bring one Baner or more on the 31st day of this month,*

*under Penalty of forfeiting the sum of One Pound and five shillings for his neglect, as witness our hands.*

Next for the *cwrw* :—

*Vestry, 1 May, 1820. That in future every one is to pay out of his own pocket for what Ale he may drink at Vestries, but that 10s. is allowed at the May Vestry annually.*

### CARDIGAN.

The registers begin in 1653, and are practically continuous. The earliest book, with its entries made on sixty-two skins of vellum, measures  $15\frac{1}{2}$  ins. by 10 ins., still has the remains of its brass clasps attached to the leather binding, and has recently been most carefully mended and strengthened. Its entries are mixed, and come down to 1808.

In 1711 a brief was issued for the repair of this parish church. It was certainly read in one old dissenting congregation, for in the register of the Presbyterian Chapel (founded 1687) at Kendal, we read :—

*Collected upon ye Brief for Cardigan Church at meeting, 5th August, 1711. Samuel Audland, Minister. Amount [gone]. August 8th, 1711, Then received the Brief for Cardigan Church by me, John Donell.*

The plate is of silver gilt, and consists of one flagon, two chalices, two patens, and one oval dish. The history of these vessels is recorded in a lengthy script placed on the lower half of the body of the flagon, which stands 14 ins. tall, is  $8\frac{1}{2}$  ins. in diameter at base, and has lid and handle, but no spout.

*Lactitia Cornwallis by her Will, dated 13th Day of November, 1731, devised to Thos. Pryse, of Gogerthan, in the County of Cardigan, Esq., or his Heirs at Law, the sum of One Hundred Pounds, to be by him or his Heirs laid out in Buying a set of Silver Gilt Plate for the Communion Service in the Chief Church of the said County of Cardigan, as he or his Heirs should see fit. The Trust devolving, as Heir at Law*

of the said *Thos. Pryse*, to *Margaret*, the wife of *Edward Loveden Loveden*, of *Gogerthan* aforesaid, and of *Buscot Park*, in the County of *Berks*, *Esq.*, was by them executed in the year 1783, and the Interest which had accumulated expended in the Purchase of an Altar Piece, &c.

*Laetitia Cornwallis,*  
*E. L. Loveden, Esq.,* } 1783.  
*Margaret Loveden,*

*Laetitia Cornwallis* lies buried in this churchyard. *Thomas Pryse*, of *Gogerthan*, her heir, was, with others, presented burgess of *Aberystwyth*, at the Court Leet, Easter, 1737, and of which town and liberty he was elected mayor at Michaelmas, 1738. *Edward Loveden Loveden*, of *Buscott, Berkshire, Esquire*, was presented and sworn *Aberystwyth* burgess, before *Peter Lloyd, Esq.*, of *Gogerthan*, mayor, at the Easter Court Leet, 1778. The two chalices are about as inconvenient vessels as could be fashioned for the due and orderly observance of the sacred rite. They stand 10 ins. tall, and are 4 ins. across the mouth, having stem, knop, and circular foot. The soup-plate patens, with beaded rims, are 7 ins. in diameter. The oval dish, with similar beaded rim, is 14 ins. long, and 10 ins. broad at the widest part. All the vessels bear the sacred monogram in a glory, and the inscription :—

*Laetitia Cornwallis, E. L. Loveden, Esq., and Margaret Loveden.* 1783.

The assay letter is London, 1783-84. They are admirable examples of ugliness, inconvenience, and lack of ecclesiastical design.

The register of the Capel Mair—Independent—begins in 1803; that of Tabernacle—Calvinistic Methodist—in 1808. Both volumes were deposited with the Registration Commissioners in 1837, and were thus made receivable in legal evidence, the same as parish registers. They are now with the non-parochial registers in Somerset House, and have come under the writer's examination.

## CELLAN.

All Saints.—Here are a silver chalice and paten-cover, and though very similar to neighbouring Elizabethan ones, have not the maker's mark, nor any assay letters. It has been suggested that they have been copied from them, possibly from Llangybi. Round the bell is engraved :—

POCVLVM \* ECLESIE \* DE \* KELLAN \* 1668.

The total height is  $6\frac{1}{2}$  ins., the diameter at mouth 3 ins. Two pewter plates are likewise here : one 9 ins. in diameter, the other 15 ins. Rector Jones (d. 1905), by his sturdy and successful resistance, saved this silver chalice and paten, a few years since, from the melting-pot ; for it is said that the donor of a modern base-metal set, in 1883, desired to have these old articles re-made, and with new silver added evolve fresh vessels. Fortunately, the attempt was frustrated, and the parish yet owns its choicest treasures.

The registers date from 1779. A transcript of them is in the writer's custody.

*Buried 16th October, 1797, Dnl. Ev. Rowland, of Cwmffrwd, in sd. parish, a first cousin of Dnl. Rowland, Clerk, of Llan-geitho.*

It is reported that the records of the local Court Leet are in an adjoining county. So far, the writer has not yet located them, though he can claim to be on their track.

This little church cries out for the touch—not of the modern restorer's hand—but of that of the loving, sympathetic renovator. Rumour has it that the font—now a huge whitewashed basin—has a face carved on it. If so, it has long been obliterated under the preservative coats, so carefully renewed from time to time.



## CILCENNEN.

Holy Trinity.—This parish is fortunate in owning a “Llyfr Gwyn” which goes back to 1718, and is in most excellent preservation.

It is seldom that we find a minister unable to sign his name, but what of this ?

24 March, 1708. *Ordered that the pulpit should be immediately mended.*

*The mark X of Da. Davies, Curat.*

Vavator Davies, *minister*, as he frequently signs, was one who had the best interests of the parishioners ever at heart. Vestries over which he presided are marked by some bits of business, having for its object the welfare of the people.

1755. *To take steps to prevent the encroachment of outsiders upon the Common or Turbary, called Kilkennin Moor, being the property of the parishioners.*

1776. *A fee of 1s. 6d. to be pay'd to the sexton for digging graves, and only 6d. for a child's grave.*

1780. *To place a partition within the church chest or coffer, in order to keep and preserve the papers belonging to the parish.*

A penance entry is here :—

1735. *This is to certifie the venerable Court of St. David's that Cath. Rog[ers] of Kilkn. has perform'd Penance enjoyn'd on her, on Sunday, the 11 Xbr., in ye parish Church of Kilkn.*

Other entries are :—

*Buried, 26 Feb., 1796, Rev. Vavator Davies, Vicar of this parish.*

*Buried, 26 Sep., 1811, Mary Wms., aged 100 years.*

*Baptized, 13 Dec., 1812, John, s. of Evan Evans, aged 82, by Hannah his wife. N.B.—44 years elapsed since his other last child was baptized !*

The silver chalice is 6 ins. tall, a plain bell, round which, directly under the rim, is inscribed :—

KIL KININ. 1621.

On the base of the circular foot :—

44s. 6d.

The paten and flagon are modern. In the porch is a stone font basin, which was formerly loose in the vanished church, and here placed after the rebuilding in 1891.

Meyrick says that the church “takes its name from Cenwyn, a saint who was of the congregation of Padarn, called Bangor Padarn, in Llanbadarnvawr, and to whom it is dedicated.”

*(To be continued.)*

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## Reviews and Notices of Books.

CYMMRODORION RECORD SERIES, No. 1: OWEN'S PEMBROKESHIRE,  
Part III. London: Printed at the Bedford Press, 20 and 21,  
Bedfordbury, W.C. 1906.

IN this, the third instalment of George Owen's works given to us by Dr. Henry Owen, we find, "The Dialogue of the Government of Wales," "Cruell Lawes against Welshmen," "A Treatise of Lordshippes Marchers in Wales," and "The Description of Wales"—all by George Owen; these are prefaced by "An epitaphe upon the Death of the thrice-worthy and fore named George Owens, Esquior, Deceased, the xxvith day of August, 1613. A frinde's last fare wel in token of his love." The latter was written by Robert Holland, who held the livings of Prendergast, Walwyns Castle, and Robeston West in Pembrokeshire, and Llandowror in Carmarthen-shire. Robert Holland was, moreover, the author of several works in English and Welsh; but his principal claim to fame is that he aided George Owen in his literary labours. This specimen of his style given us in facsimile of his handwriting, was found on a Shirburn Castle MS., the property of Sir John Williams, Bart., and is now in the library at Llanstephen. The following is a fair sample:

"Come Kemes cry thy Lord is gone.  
George Owens now doth make thee sadd,  
Which wonted was to ease thy moane,  
And with his comforts make thee gladd,  
The people of this Shiere may say,  
This is to us a heavy day."

And so on.

It certainly was an original idea of our author to freshen up a somewhat dry subject, "The Government of Wales, by presenting it to his public in the form of a Dialogue.

This scheme is carried out with some skill. Demetus (a Pembrokeshire man, as his name denotes), a student of local law, obsolete and current, has acquired a pamphlet, which was termed "A little dialogue between Bryto and Phylomatheus, touchting the gouernment and reformation of Wales." The weather was warm; so, choosing "a small and pleasant solitarie place in a faire cold shade, Demetus, like a sloven, wallowed on the grass," and was soon engrossed in his book.

To him there came one Bartholl, a stranger, who cries: "God blesse you, good gentleman. It is like to proove hott this day, when the sunne cometh to any height."

Demetus: "Sir, you are welcome. I drewe myself into this solitarie place to th'end to shunne company, whilst I might in haste

run over this little Pamphlett, w<sup>ch</sup> I borrowed of a gent of myne acquaintance. I perceave you are a stranger by that you have lost yo<sup>r</sup> way by comming into this thickett, and where few that are acquainted w<sup>th</sup> the ordinary way do resort. I pray you from whence you come, and what is yo<sup>r</sup> name?"

Herr Bertholl chooses willfully to misunderstand this extremely broad hint, for he proceeds at once to tell, "that he is a stranger indeed, both in this country and this realm; that he was borne at ffrankford in Germanie, but that his abode was in the worthie towne of Antwerp, where, in times past he had been of some account by reason of his profession as a Lawier, having studied Civill Lawes in divers of the Universities of Germanie, until he attained to the degree of Doctor in that facultie, and practiced untill the ruine of the said Countrie. Then, for that he could not endure to beholld and see the tyranny and bondage laide uppon that unhappy soile, he having before gained a competent masse of wealth; and his wife and two sonnes w<sup>ch</sup> God had sent him, being at one instant cruelly murthered with the Spanish sword, for very sorrow he determined to leade a Pilgrim's life; he had been in England almost three years, having first landed at St. Ives, and passed through Cornwall and Devonshire, into the faire citty of Exceter, thence through Dorsetshire, into Wiltshire, and the Citty of Salisbury, then to Hamshire and Winchester; through Sussex into Kent, and Dover, and the Citties of Canterbury and Rochester, and from thence to the famous Citty of London. Here he abode for three months, and met many of his own cloth and acquaintance, who wondered to see him cladd in a short cloke, a little walking staff in his hande, which served him for a foote-cloth nagg—he who had been wonte to ride in a longe gowne, accompanied with three or four men, and a troop of clyents. After a while he passed on to York, visited Cambridge and Norwich, passed through the Cittie of Durisme to the towne of Newcastle, and through the Countie of Northumberland to the strong and only Garrison Towne of England (that he could see), Barwick. Then into Scotl., and passed as much thereof as he would with safetie; and so returning by sea to Carlisle, passed through Cumberland, Lancashire, and Cheshire to the auntient Citty of Chester, where he found many antiquities that delighted him; then through Wales, by St. Asaph, Denbigh, and the faire vale of Diffryn Cloid, w<sup>ch</sup>, for beauty and pleasantness willingly led him out of his route, back to Cairnarvon, through the rough Countrie of Merioneth, to Montgomery; stepped aside to Radnor, drew again North ward to the upper part of Cardigan, to Comot doy thour, and Com Vstw, Aberystwith and Llanbadarn; so along the coast to Newcastle Emlyn and Carmarthen, and from thence to this Little England, Pembrokeshire; where, indeed, if he had not seen the sea environ the same, he would have believed that Wales was in the centre of England, for that most part of this country, both in speech and order of buildings, diett, fare, and entertainment, doth so farr differ from the rest of Wales, and doth imitate England, that no man



would judge it to be any part of Wales; and therefore was it not without good cause called *Anglia Transwalesia*."

Demetus was interested, but not quite satisfied with this long tale; so he asked Mr. Bertholl: "I pray you, what do you most want that might give you contentment?"

Bertholl answered: "To meet with any gent or other, that could instruct me of the state of Government of the Countrie." That was sufficient, for here was a Doctor of Laws, a Spaniard-hater, an accomplished traveller, a gentleman and a pupil, all in one. So they at once turn to study the Government of Wales.

The next article in this volume is a short treatise on "Cruell Lawes against Welshmen" made by Henry IV. Shortly, these run: That no Welshman should hold land in the towns or Marches, or enjoy any official position therein, nor bear arms; and that no Welshman should purchase land in England or the Welsh towns. That no Welshman should arrest any Englishman, and that no Englishman should be tried by Welsh Jurors.

There is no doubt that these laws were futile, but their cruelty is not quite so apparent. Wales (at least rural Wales) was in revolt against the Crown; the Welshman had no footing in the towns, and Henry was most anxious to keep him out.

To disarm the country was, of course, a natural and necessary precaution, but no doubt a somewhat difficult operation to carry through. Owen's objection is amusing: "Yt might not be permitted that a Welshman should deffend himself from any violence either in Towne, Streete, fiede, or highway, and must have no weapons but the bare ffistes, and would the law of nature have permitted, dowbtless a lawe had been made that they should not have carried their handes and armes with them to deffend themselves." The last of these laws refers to marriage, and rules that no Englishman who marries a Welshwoman shall bear office in Wales. Presumably this was not retrospective, else what would have become of the descendants of the conquestador Lords of the March, whose first operation seems always to have been to marry an heiress.

To show the absolute futility of these laws, let us turn to South Pembrokeshire, which was probably the most loyal district in Wales. In recognition of their fidelity to the House of Lancaster, Henry granted by charter, the very year (1402) in which these laws were made, municipal rights to the town of Tenby. The inhabitants were permitted to choose their own mayor and bailiffs. Among those chosen in Henry's reign occur the names Prees, Rees, Sais.

Again, Sir Francis à Court, Lord of Pembroke, tells off a small committee, consisting of William Picton, Henry Malefant, and Thomas Perrott (proudest names in the land), to tax the parishes of Carew, St. Egidius of Picton, Lawrenny, Coed Kenles, Martletwy, Mynwere, Yerboston, Loveston, Reynaldston, Bigelly, Jeffreyston, and Gumfreston, in order that a sum might be raised to buy six months' armistice from Glyndwr. Poor, ill-used Welshmen!

The third subject treated in this volume is "Lordship Marchers in

Wales:" how, why, and when they were first erected, and how, why, and when they were suppressed. Owen's idea is that the Kings of England, finding it was impossible to march or victual an overwhelming force in Wales, offered to any competent lord the right to seize any land he could in Wales, and hold it for himself; but the King gave no charters, because the rights of these signories were of such a high nature, and so royal, that by the laws of England it lay not in the power of the King to sever the same from his imperial crown. For all that, we find Edward I asking for title-deeds, and the Marcher Lord flinging his sword on the table in reply, and crying, "By this I won, by this I hold!" The Lords of the March introduced English law—for that was the only jurisdiction they knew—but in many of the districts there was an Englishrie and a Welsherie, Welsh law being administered in the latter.

After the time of Edward I there were no more Lords of the March created. Churchmen, bishops, abbots, and the Commandery of St. John of Jerusalem, held divers Lordships, some purchased. Our author scarcely recognises the influence that churchmen—particularly foreign churchmen—exercised in Wales. The Lord of the March granted a piece of land to some foreign Order or Abbey, and the result was, a number of detached colonies peopled by educated men, who taught the native Welshman to build, to farm, to read, to write, and to order himself lowly and reverently to all his betters.

A very excellent article, bearing on clerical influence in Wales in mediæval times, written by Mr. Willis Bund, and called "The Religious Houses in South Wales after 1066," will be found in our *Journal* (*Arch. Camb.*, 5th Ser., vol. vii, p. 1). Though the term "March" was first applied to the territory lying between England and Wales, eventually there were Lordships of the March in many counties—Glamorgan, Carmarthen, Pembroke, etc. The last division of the book is given up to "The Description of Wales." Perhaps George Owen should have headed this as "Notes for a Description of Wales." It is, in truth, a schedule of the chief lordships, the market towns, forests, parks, ports and havens, mountains and hills, rivers, monasteries, priories, and leading gentlemen in the shires of Monmouth, Glamorgan, Brecon, Radnor, and Pembroke.

The reader will probably arrive at the conclusion that the text of this volume is adapted for the use of the learned jurisconsult rather than the gentle antiquary. But the text of George Owen is relatively a small matter when we compare it with the notes of Henry Owen. The volume consists of 360 pages. In one place there are 83 pages of small print entirely devoted to notes; some of them are by Mr. Egerton Phillimore; but the reader must not run away with the idea that these are all the notes in the book: every page is profusely annotated; in some instances the relative proportions are five lines of text to forty lines of notes; in fact, the text of George Owen and the notes of Henry Owen in quantity may

be compared to the composition of a sermon; but (if the writer may venture to say so) the value is reversed as regards text and discourse. It is hard to over-estimate the variety and scope of learning thrown into these notes by the editor: time, money, and brain-power have been lavishly employed.

E. L.

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CASTELL MORGRAIG, IN THE COUNTY OF GLAMORGAN. By JOHN WARD, F.S.A., J. S. CORBETT, and T. W. RODGER.

THE Cardiff Naturalists' Society have lately published in pamphlet form a well-illustrated account of their exploration of the ruins of the above Castell, which have been carried out by a section of this Society, under the personal supervision of Mr. John Ward, F.S.A., to which account Mr. John Stuart Corbett contributes some historical data of much interest relating to the locality. Thanks to the generous assistance of the Earl of Plymouth, upon whose patrimonial estate the Castell is situated, these researches have been effected with a thoroughness which has disclosed all that can be learned from the ruins themselves. Such investigations, when prompted, as in this case, by the spirit of antiquarian or historic research, and carried out with due regard, deserve the attention and cordial approval of the Cambrian Archæological Association. That their labours have been unproductive from an historical or antiquarian point of view is no reflection upon the Society. Here were certain mounds and ruins, so smothered with trees and undergrowth they might well conceal almost anything; and they had, moreover, been variously characterised as Roman and British by well-known experts; what more could be necessary to whet their zeal for research, and enable the Society to win its antiquarian spurs by the discovery of an ancient monument hitherto unsuspected? In the absence of any documentary evidence whatsoever concerning it, they might well hope to have a "Kaim o' Kinprunes" of their own, without the possible intrusion of a Gaberlunzie man who "kenned the biggin o't." So to work they went with a zeal which deserved a better fate. What has been discovered will best be shown by a copy of the plan as published. It is a small Castell of the Edwardian type, consisting of a curtain wall with "drum" towers at the salient angles, a rectangular "keep," as it is called, projecting from the eastern face, and an entrance gateway in the western wall undefended by any special tower, barbican or horn work, and apparently without a moat of any kind. Such a Castell, even if completed, would be of little use for defensive purposes, and incapable of being held for more than a few hours against any determined assault. It has found no place in history, and even tradition is silent concerning it, and there are strong grounds for believing it was never completed. Mr. Ward and others were first led to the belief that, from its proximity to the Roman road, it might be a fort of some kind erected by them, although the position



is an unusual one; but excavation soon disclosed its purpose, and revealed a small mediæval castle of uncertain date. Mr. Ward does not suggest a possible builder, but infers from its position above and dominating the south country, it was possibly erected by one of the Welsh chieftains of Senghennidd as a border defence for their country to the north of it; and adds that the building is of thirteenth-century type; also that there are "quoins and other details which were recognised as of thirteenth-century type." We were not aware that "quoins" had a type, and shall be glad to know wherein those of this century differentiate from the preceding and succeeding ones. Mr. Corbett is more guarded in expressing any decided opinion concerning the builder, and consequently the date of it. He is mindful that the genius for castle-building was a peculiarly Norman one, and was foreign to the Welsh chieftains, especially so in the earlier part of the thirteenth century, and entirely so in the twelfth; and sums up what he thinks upon the subject of date by stating that, "*if* the Castell is of later date than about 1245, it appears practically certain that it is not of Welsh construction." No doubt correctly.

After the conquest of the Vale of Glamorgan by Fitz-Hamon and his companions, the "cwmmwds" of Senghennidd, Glynrotheni, and Baglan became separate entities from the Norman manors: each of them under its own chieftain, acknowledging only the Welsh law; each in his own "cwmmwd" independent of the Norman Lord of Glamorgan. It must be strictly borne in mind that at this time, and for generations after, the lordships of Glamorgan and Morgannwg did not comprise any part of the hill country, but included the whole Vale along the sea from the Usk to the Towy. We use the word "cwmmwd," because it better expresses the meaning intended to be conveyed than "lordship" or "manor" would. There was no such thing as manorial right in Welsh law and observance. This is a Norman imposition, originating with William the Conqueror, codified and enforced by Flambard in the reign of Stephen; and has been extended beyond all reason by subsequent kings, chancellors, and barons for their own advantage, and by the power of the strong hand and the connivance of lawyers, until the Norman axiom, "*Nulla terræ sine dominus*," has become part of English law.

The "cwmmwd" of Senghennidd comprised all the land between the rivers Taff and Rumney, from the Cefn in the south to the borders of Brecon; and since the conquest of Fitz-Hamon had been in the practically undisputed possession of Eynon ap Collwyn and his descendants until after 1262. There could therefore be no reason why any one of them should build a border castle, even so small as this, unless he intended it as a threat to his powerful neighbour at Cardiff; as it was practically of no value for defence to his own lands in its rear, while the lands in front of it to the south pertained to the Abbey of Keynsham, and were therefore protected against systematic aggression by the dreaded anathema of the



Church. We therefore conclude that, up to the date above named, there was no sufficient reason for its creation by the Welsh chieftains.

The terms upon which they stood with the Norman Lords of Glamorgan may be gathered from the "Extente of the Honour of Glamorgan,"<sup>1</sup> as it is called. This is a detailed account of the various castles, manors, towns and vills in the Lordship of Glamorgan, with the issues from them to the Lord's exchequer (*circa* 1262), compiled after the death of Richard de Clare, and before his son Gilbert, "the Red Earl," came of age. It is therein stated that "Griffith ab Rees tenet two cwmmwds in Senghennidd per Wales-cariam et non facit aliquod servicium nisi hereietum videlicet equam et arma cum moriatur," the Welsh chieftains of the two other "cwmmwds" of Baglan and Glynrothein, comprising the hill country above the Lordship of Glamorgan, holding by similar terms. There can be little doubt these were the original terms agreed to Fitz-Hamon with his Welsh allies in the conquest of Glamorgan, and are repeated in this "Extente" as of ancient memory. We think, therefore, that Mr. Corbett's contention that "the Norman Lords of Glamorgan always claimed over-lordship of the Hill cwmmwds" is in face of this untenable. The payment of a heriot of a horse and arms at death carried with it the recognition of feudal superiority only in a military sense; and so long as this obligation was duly rendered no further claim could be legally exacted, and the chieftains of Senghennidd were paramount within the borders of their "cwmmwd." They held a fortified post at Castle Coch, guarding the pass of the Taff Valley, and another at Caerphilly. Both were well placed for protective purposes, and sufficiently near to each other to be of mutual advantage. A third one at Morgraig would be a source of weakness rather than of strength. We think, therefore, the Welsh chieftains may be acquitted of the folly of building a weak little castle such as this. Equally certain is it that it could not have been planned by William Fitz-Count, or any of the three succeeding lords of the line of de Clare, as it has none of the characteristics of the Norman castles of their time. The balance of opinion on the part of Mr. Ward and Mr. Corbett seems to be in favour of attributing the building to one or other of the later Earls of Clare, but neither of them express this decidedly. With considerable diffidence, we venture to differ on this point from such well-known authorities, and for the following reasons:—

Richard de Clare was born in 1222, and was only eight years old when his father died. Himself and his estates were in wardship to the Crown, and entrusted to the custody of Hubert de Burgh, Grand Justiciary, in whose household he duly became a page, to learn the duties of his position, and be instructed in such knowledge as was then attainable. He appears to have fallen in love with Margaret de Burgh, and was married to her secretly when he was

<sup>1</sup> See Clark's *Curtæ*.

sixteen years old. This gave great offence to King Henry III, as his "Maritagium" was a valuable asset to the Crown, and he sought to set it aside. Margaret, however, died, and the King at once sold his "Maritagium" to John de Lacy, Earl of Lincoln, who lost no time in contracting him to his own daughter Maud, and he was married to her, 2nd February, 1238, he being still a minor. He was admitted to be of age in 1240, and seisin of his estates was granted to him in September of that year, although he was then only eighteen. He had large estates in many English counties, and probably resided at Tonbridge Castle. His eldest son, Gilbert, was born 2nd September, 1243, at Christchurch, Hants. Richard took an active part on the side of William Earl Marshal, and afterwards in the Barons War, and played a conspicuous part in the troubled English history of his time; but we have no evidence, documentary or otherwise, that he ever resided in Cardiff, or personally attended to the affairs of this Lordship. He died 1262, after a stormy life; and it may be said of him, with almost certainty, he was too busy elsewhere to think of erecting castles here.

It appears extremely likely the inactivity of Richard de Clare encouraged the Welsh princes and chieftains in the belief they might recover many of their old possessions in the Vale, and their incursions were frequent and disastrous to the Norman occupiers. The Welshmen ever hung upon the lip of the hill country as a dark cloud, ready to be launched like a devastating torrent over the lowlands, and there were only isolated castles to withstand them; there was no organised system of defence, for the time being.

On the accession of Gilbert de Clare, surnamed the "Red Earl," he appears to have fully realised the necessity for meeting this state of anarchy upon his borders. One of his first measures was to sieze Castle Coch and strengthen it. He next seized upon Caerphilly, where he commenced a castle of such vast size and impregnable character, capable of housing so large a body of troops, that he effectually checked the incursions of the Welsh. This formidable force in their rear and flank convinced them they could not invade the lowlands without risking almost certain disaster, and stopped effectually all chance of their getting back to their hill-fastnesses with their booty. The name of the architect of Caerphilly has not been preserved; possibly it may be hidden under the name of the castle itself, as Laleys is hidden under that of Laleston. He was past-master in the art of fortification, and could not have designed so ineffective a castle as Morgraig. This castle of Caerphilly is a perfect type of an Edwardian castle, which consisted of two, and—as in this case—three lines of fortification, each of them capable of independent defence, and strengthened by moats, mutually supporting each other, while the central gate-house and keep commanded the whole. No more perfect example of the type and time exists in England.

Gilbert, the "Red Earl," must have been an astute tactician as well as a skilful commander. He was already the premier baron

in England, had princely estates, spread over many counties, and a kingly revenue; but so long as this Welsh thundercloud hung over his lordship of Glamorgan, it compelled his attention, drained his resources from other lordships and more imperial needs, and prevented his using the wide lordships of Glamorgan and Morgannwg as a recruiting-ground. He evidently struck at the root of the mischief, and struck hard. He must have so over-run and over-ridden the hill "cwmmwds" as to terrify them into such quiescence as he desired, and in a measure have brought both chieftains and people to admit his over-lordship; and so long as his strong hand held the reins there was no open deviation. Having thus acquired possession of the hill "cwmmwds" he sought to consolidate his grasp upon them by erecting Castle Morlais on the northern border, strengthening Llantrissant Castle in the south, and is believed to have had a small fortified tower at Whitchurch; but in neither of the cases of the castles within the hill "cwmmwds" did he succeed in acquiring more of the land than the actual site upon which they stood. They were isolated fragments cut out of the "cwmmwd" of Senghennidd: conquests, it is true, which pertained to the Lord of Glamorgan so long as he had the power to keep them. When the late G. T. Clark, Esq., was tempted, on a memorable occasion, to address the late Marquess of Bute as "my Lord of Senghennidd," he was desirous of paying a sounding compliment to his noble host, rather than of stating an historical fact. Had there ever been such a title, it would have pertained to the Hon. Windsor Clive (now Earl of Plymouth), who is the lineal descendant of the ancient chieftains of that "cwmmwd." The subsequent history of Caerphilly, interesting and dramatic as it is, is beyond the scope of this review.

Gilbert de Clare appears to have obtained the King's permission to "enditch" his Castle of Caerphilly, 2nd February, 1270, so that it must have been then in progress, and probably took several years to complete that part of it which he built; but it must have been so far finished by the close of the succeeding year as to provoke the determined animosity of Llewelyn, Prince of South Wales, who attacked it unsuccessfully. An account of this attack is given in a letter of the Archbishop of York, 3rd November, 1271, to his proctor at Rome. The attack failed, and possibly this contributed, in some measure, to rivet the chain which Gilbert had forged. Llewelyn did not rest under defeat, but appealed to the King against the Earl for detaining his land in Senghennidd, Glyn Rhondda, and Miscin; and Roger de Somery and Hugh de Turbervill were commanded by Henry III to inquire into this. Nothing came of the inquiry, as no doubt representations were made to the King that the holding of these castles was essential to the peace of the realm. The subsequent history of Gilbert, the "Red Earl," will be found in the pages of English history. He was present at the battles of Lewes and Evesham, took a prominent part in the stormy life of the time, and died in Monmouth Castle, 1295. His son Gilbert must have

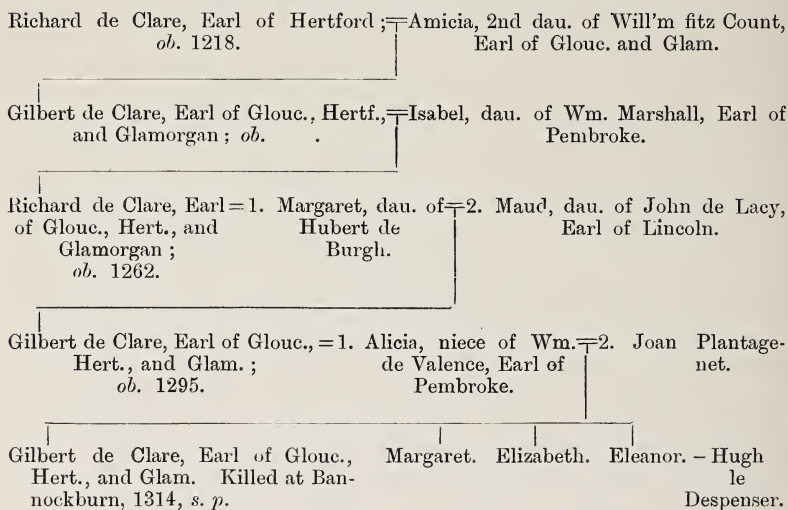


been a minor, and in wardship to the Crown most of his short life. He was present with the King at Bannockburn, and was killed thereat at twenty-three. With him the male line of Clare ended. In endeavouring to sketch the outline of the lives of the Earls of Clare, the object has been to show that none of them were likely to erect a weak little castle within his neighbours' border. It would be too weak to stand by itself, and sure to provoke reprisals.

In the absence of any documentary evidence whatsoever concerning this Castell, the question of who designed or built it must remain in abeyance, until further evidence is forthcoming. Who can say what history may be hidden amongst the tons of ancient documents which were collected from Cardiff and other Welsh towns, and sent up to London in December, 1855,<sup>1</sup> and not yet calendared.

We trust the accompanying pedigree of the Earls of Clare when Lords of Glamorgan, and the plan of the Castell (for which we are indebted to the courtesy of one of the authors) will enable our readers to follow the narrative and deduce their own conclusions.

DESCENT OF THE HONOUR OF GLOUCESTER AND GLAMORGAN  
THROUGH THE DE CLARE LINE.



THE OLD CHURCHES OF ARLECHWEDD. By HERBERT L. NORTH, B.A.,  
A.R.I.B.A. Bangor: Jarvis and Foster. 1906.

It is with much pleasure we recommend this work. It will be of special value to all who feel the influence of that simple architectural construction of our smaller parish churches, harmonising

<sup>1</sup> See Report of Deputy-Keeper of Records, December, 1855.



as it does with the valleys and mountains forming its natural setting.

The book, we are informed, "is primarily written to bring before the reader the old Welsh work." The author proceeds to trace the peculiarities of the national British type of church plan and its developments, independently of English influence, in the Rural Deanery of Arllechwedd, Carnarvonshire. In the Introduction, the special features distinguishing the national type in this island, as differing from those of any other country of Western Europe, are enumerated. "They comprise: (1) The square east end with east window, as opposed to the apse. (2) The altar withdrawn behind screens, instead of being brought forward under a ciborium or canopy. (3) The south door, instead of the western portal." In an able paper by Mr. F. Bligh Bond, on "Screens and Screenwork in the English Church," published in the *R. I. B. A. Journal*, 1904, he writes: "We have . . . two fountain-heads of ecclesiology—Levantine and Roman; and it is to the former that we must look for the origin of our own British type of church, for Christianity was brought to these islands in Apostolic times, and a regular branch of the Church constituted here long before the 'peace of the Church' enabled Rome to proselytise." Mr. North, following in the footsteps of recognised authorities, considers that we derive our Christianity through Gaul from the Church at Ephesus, founded by St. John the Evangelist, and in like manner that the prototype of our plan is the Temple, with its square Holy of Holies and its veil, rather than the basilica. The veil, in time, gave place to the solid screen between the chancel and nave.

On page 69, Mr. North quotes from Warren's *Liturgy and Ritual of the Celtic Church* that, whereas in Britain nothing has survived of the actual structures of our Celtic ancestors, we are dependent on such information as may be gleaned from early writings on this point. It refers to the history by Cogitosus of St. Bridget's Church at Kildare, and a Gaelic MS. preserved in the Advocates' Library at Edinburgh, as implying "that there was a solid screen between the nave and chancel, having doors in it, these doors being covered by veils; and the screen decorated by paintings."

The above references to the early British Church are necessary, in order to appreciate Mr. North's contentions with regard to the later development of the plans of the churches of this district. He has examined carefully the structures of the older churches, and does not consider any portions can be shown to belong to a period earlier than the eleventh century. He considers the absence of remains of earlier work is accounted for by the fact that, previous to this date, the churches were built of wood or wattles. He, however, allows that this may not be the true reason. Circular huts were built of stone at an early period—in prehistoric and Romano-British times, if not later. Mr. North, however, considers that it was easier to build a circular building of small stones than a rectangular one of the same materials. We do not, however, feel

fully able to agree with Mr. North's evident contention that circular stone dwellings were built in conjunction with wooden rectangular churches. Where the dwelling was of stone, there we consider it probable that the church—although of different shape—was of the same material. In like manner, the wooden church may often have been built side by side with the wooden dwelling.

We further venture to doubt whether the rectangular building should be considered "a new thing introduced by Christianity;" and we would draw attention to the buildings of this plan, recently excavated at Din Lligwy, which apparently belong to the Romano-British period.

In examining a church, Mr. North has set himself to find out the plan of the original structure, which at a later date has almost invariably been lengthened and often enlarged by the addition of transepts, or, in two instances, of a northern aisle. In nearly every example, excepting when the churches have been so altered and rebuilt that the original plan has been obliterated, those founded by the early British Church have been discovered to have possessed the proportion of a double-square internally. By "original" is implied the earliest work of a stone construction in the respective churches forming the basis of the later developments; but, as we have pointed out above, Mr. North does not consider any "original" work can be assigned to a period within several hundred years of the first foundation of the several churches. Eight churches and chapels are mentioned as bearing evidence to the original plan of a double-square. They include Gyffin, Llangelynin, Llanrhychwyn, Capel Curig, Capel Nant Ffrancon, Capel Llechid, and the old chapel at Aber Gwynnegrin. The last remains, however, of Capel Nant Ffrancon were carted away about one hundred years ago, but it is said to have measured 16 ft. by 8 ft. internally; and of the reputed remains of Capel Llechid nothing is to be seen but the foundations of one wall. Concerning the building at Aber, Mr. North informs us that it is "traditionally said to be the original church of Bodfan, son of Helig ab Glanog." It measures internally about 26 ft. by 13 ft. The east window is a mere slit, 5 ins. wide by 20 ins. high, with a flat head and wide splays inside. The doorway is in the southern wall. We have examined the remains carefully, and are inclined to agree with Mr. North that they represent the primitive British type of small church, but that this does not necessarily indicate any very great age. A simple and rude construction of unwrought stone appears to have continued to a late period, locally, in this district.

Mr. North considers the early churches were completely divided into two halves by screens, composed of boarding carried solidly up to the roof, the lower part containing one, two, or three doors. There are no structural indications of early screens, but we have, in the little church of Llanelieu, near the Valley of the Usk, a screen, probably of the fourteenth century, closed on the eastern side, above the loft, by a "boarded tympanum, diapered with flowers on a

coloured ground of distemper, which exhibits on its western face the rood beam, at a considerable height above the loft, with a painted rood, substituted for the more ancient carved one, the socket of which may be observed on the beam." A photograph of this screen is reproduced, by the permission of Mr. Bligh Bond, together with his description, to illustrate the Welsh type. We can, with a considerable degree of certainty, argue that this screen is only one of a long series, and that its prototype must have existed long ages before. At Llangelynin are the fragmentary remains of a rood screen. The roof-principal over the eastern side of the loft retains its upper tie. On its under-side, in the centre, is a mortise, 2 ft. 6 in. long, with the ends of two boards in it. These Mr. North considers (and we agree with him) are probably the remains of the idea of the completely boarded-in tympanum. We have the probable Eastern origin of the British church—the ikonostasis of the Eastern church—"the universality of the Sacred Mysteries," to quote Mr. North's words, "being hidden from the laity in all parts of the church till the thirteenth century," and the early written references, alluded to above, at the one end; and the Llanellieu screen, with its rood at the back or eastern side of the loft, and the remains of the Llangelynin screen, with their later developments at the other. These are the data to enable us to arrive at an opinion with regard to the use and construction of the screen in the early churches.

Mr. North believes that one little slit window in the east end would light the sanctuary; that there would be no window in the nave, but that it would depend entirely on the south doorway for its light. The chapel at Aber retains one slit window in the east end. In every other instance the original east wall has been destroyed. The early chapels or oratories in Ireland certainly were only lighted by a single slit eastern window. Although we may not consider it probable, we do not think there is anything in the existing remains of the churches in this district to actually prove that no other window existed in the eastern half of the churches. At Llandudno, in the western half, is a round-headed window in the northern wall, but much larger than the eastern window at Aber, of a less primitive type, and built with sandstone.

Many of the older churches retain doorways of an exceedingly simple type. The arched heads are nearly semi-circular, or very slightly pointed. They are built without mouldings or chamfers. It is difficult to assign a date to these rude features. Mr. North considers the very narrow entrances, and those with arches constructed with thin slabs, to probably belong to a period not later than the eleventh or twelfth century. Many of those of greater width, and built of grit or sandstone, he considers undoubtedly are of fourteenth- or fifteenth-century workmanship. Those at Llanbedr-y-Cenin and Llanrhychwyn are sited as of the earlier type. In each case they are in the southern wall of the nave. That at Llanbedr is 3 ft. wide and just over 6 ft. high. There is no rebate



for the door frame. The doorway at Llanrhychwyn "is similar to the one at Llanbedr, but lower if anything, and only 2 ft. 11 ins. wide, and has a big wooden threshold." Of the later type, those at Llandudno and Caerhŷn, in both cases at the western end, are pointed out. If, however, the Llanbedr doorway belongs to the earlier period suggested, Mr. North considers it the one feature retained when the whole of the rest of the church was rebuilt, "probably from a feeling of reverence for the sacred threshold." As opposed to this feeling, we may mention the reasonless destruction of the elaborate thirteenth-century doorway at Gyffin, referred to on page 52, within the last few years.

Mr. North considers that no radical change is to be found in the plans of the churches in this district till the thirteenth or fourteenth century, "when the absorption of the British Church into the Latin Church was completed, and the Latin or Gregorian Liturgy had entirely taken the place of the old British." The new churches, he finds, were then customarily built longer in proportion to their width than the early double-square plan churches, as at Caerhŷn and Llanbedr; and, in the fourteenth century, chancels were added, as at Llangelynin and Gyffin.

The transepts, porches, and bell-cots appear to have been added chiefly in the fifteenth and sixteenth centuries.

Mr. North draws attention to the positions of the transepts, level or nearly so with the east end, as opposed to the more westwardly position usual in English churches. Some of the transepts, as at Caerhŷn and Llanbedr, are post-Reformation, and were evidently intended for congregational use only; and, as Mr. North points out, even those of an earlier period appear to have served this purpose, and not to have been built for the reception of altars only.

Mr. North considers that none of the bell-cots in the district date from an earlier period than the late fourteenth or early fifteenth century. Before this period, he thinks it probable that the local churches had no bells, other than hand-bells. The bell-cots appear originally to have had coped, as distinguished from gabled, tops, although the only existing example is now to be found at Caerhŷn. At Llandudno and Bettws-y-Coed, Mr. North informs us, gablets have been substituted for coped tops; and he considers there can be no doubt that at Llanbedr the bell-cot was originally terminated in the same manner.

Of the existing roofs, Mr. North believes those at Llanrhychwyn, Llangelynin, Llanbedr, Gyffin, and Caerhŷn are the oldest. The roof of the south aisle at Llanrhychwyn is of the close-couple type. The struts are straight, not curved, and there are two ties across the nave, which, Mr. North remarks, are always the sign of early work. This roof, he considers, has every appearance of thirteenth-century workmanship, and is a little earlier than those at Caerhŷn and Llanbedr. The roofs of the churches, together with that of Gyffin, are of the close-couple type. At Llangelynin the principals of the nave had tie-beams at the feet. Mr. North is of opinion that



they may belong even to a period as early as the twelfth or thirteenth century. The most valuable painted curved ceiling over the sanctuary at Gyffin may be assigned to the fifteenth century.

The church at Aber Conwy naturally differs entirely in plan and design from churches of local Welsh workmanship. Originally, the church of the Cistercian Abbey, when Edward I removed the monks to Maenau it became parochial, and for at least two hundred years the town, then founded at Conwy, was for all intents and purposes English. Mr. North devotes many pages to the history of the development of this church. He deals clearly with the work of the Cistercian monks, the subsequent alterations, the fourteenth-century transept westward of the rood-screen, "a position not known in local Welsh work till the late fifteenth or sixteenth century." The screen he compares with that at Llanrwst, just outside the Deanery. The tradition that the latter was taken out of the abbey at Maenau, at "the Dissolution," and put up in the parish church, may be put aside as without foundation. Mr. Aymer Vallance has pointed out, in a letter Mr. North has kindly shown us, that neither the pulpitum nor rood-screen in monastic churches were half as prominent, in relation to the size of the building, as a rood-screen in a secular parish church, where the loft served the purpose of a singing gallery; that, in the Llanrwst screen, the purposes of several structural features have not been fully appreciated by the designers, and that in this respect it is inferior to the Conwy screen; that the pomegranate, the badge of Catherine of Arragon on the Llanrwst screen, would apparently confine the date of its construction to the period between 1496 and 1533: that is, from the betrothal of Catherine to Prince Arthur, in the former year, to her repudiation by Henry, in the latter.

The book deals, in separate chapters, with the various churches of the Deanery. Not the least interesting feature is the series of notes with which the work is interspersed—for example: *The History of the Rood-Screen in Wales*; *The Transepts of the Deanery*; *The Lych-Gates of the Deanery*; *The External Lime-washing of Churches*; *The Bell-cots of the Deanery*; *The British Church Plan*; *The Latin Rite and the Pontifical of Anian*.

Sketch-plans of the various churches and eighteen photographs add interest to the book, and enable the reader to understand and follow the descriptions and references in the letterpress.

In a few instances we must be forgiven if we do not feel fully satisfied with the evidence concerning the traditions and reports referred to. In this connection we would mention the pavement said to have existed between Priestholme and Penmaen Mawr (page 189), and the foundations of Helig ab Glanog's palace, reported to have been measured by two gentlemen in 1864, who went out in a boat for this purpose (page 192). We have, further, often wished to obtain definite proof of Inigo Jones's connection with the fine old bridge, bearing his name, at Llanrwst (page 114).

On page 6 there is a slight error. The bell at Llandudno is

stated to be old, but to have no inscription. The Ven. Archdeacon Morgan first drew our attention to an inscription on the bell, and the following copy of the wording was kindly given us by Mr. Edwin Turner, of Llandudno:—

“S<sup>r</sup> Roger Mostyn, Barrt. Evan Ellis, Curate, 1730. T. R., J. D., Wardens, Luke Aslton, Fecet, Wigan.”

A stamp between the initials of the wardens bears the impression of a dragon. A further stamp between the “Luke” and “Ashton” is undecipherable.

The perusal of this book has been a source of great pleasure to us. It is full of interest, and will be very welcome to many. The main idea that pervades it has perhaps not received full recognition, in dealing with the subject of the structures of Welsh churches, by former writers. It emphasises a separate and independent development of the British church in Wales during the early centuries: how the churches of the earlier foundations often continued almost uninfluenced by the more elaborate edifices of the Latin monks which arose and flourished in their midst. Now in this old work “we shall find everything practical and straightforward, and the local materials, however simple they may be, most beautifully used.”

HAROLD HUGHES.

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THE CHURCH PLATE OF THE DIOCESE OF BANGOR. By E. ALFRED JONES. London: Bemrose and Sons.

THERE need be no hesitation in saying that this handsome quarto is the best book on church plate that has hitherto been issued. Mr. Alfred Jones has already written several works on the subject of plate, and has in this volume succeeded in giving admirable and thorough accounts of the whole of the plate in the churches of the widespread Diocese of Bangor, which embraces the counties of Anglesey, Carnarvon, Merioneth, and Montgomery.

His researches have brought to light a pre-Reformation silver chalice hitherto unknown. This brings the total of extant mediæval chalices in England and Wales up to forty. It was found in the retired county church of Llandudwen, Carnarvonshire, seven miles north-west of Pwllheli. There are no hall-marks, but the date is clearly *circa* 1500. It is of excellent late design, and in fairly good condition. An illustration is given on the frontispiece of the volume. One of the compartments of the hexagonal foot is engraved with a representation of the Crucifixion, with the arms drawn up over the Saviour's head. The foliated background of the figure is gilt.

The diocese has, however, a somewhat older piece of plate than this chalice. In the fairly well-known church of Clynnog, Carnarvonshire, there is a beautiful mazer bowl of polished dark maple-wood, mounted in a broad ornamental band of silver. On the silver band is this inscription, in black letter:—

Ʒ ʒ s nazarenus rex iudeorum fili dei miserere mei.

Each word is divided by small leaves or sprays. In the centre of the interior of the bowl is a moulded boss of silver-gilt, engraved with flowers which were originally enamelled. This beautiful drinking-bowl, the date of which is about 1420, is named in the list of mazers given by Mr. W. St. John Hope a few years ago in the *Archæologia*, but it has not hitherto been so carefully described and illustrated. Mr. Jones agrees with others in supposing that it "formed part of the treasure of the monastic house at Clynnog, and is the only known piece of plate which escaped destruction at its Dissolution." But there is no necessity for such a supposition. There is evidence of pre-Reformation gifts of such mazers to parish churches. It must not, of course, be supposed that such gifts were intended for any kind of altar or sacramental purpose: they would be meant to serve at church ales or like parochial festivities. The Clynnog mazer has now been used for a long period as an almsdish.

The diocese is fairly well supplied with the Elizabethan cups with paten-covers that so generally took the place, in Archbishop Parker's time, of the old "massing chalices." There are also several examples of beautiful Elizabethan plate designed for domestic or secular use, which were afterwards presented to particular churches, of which excellent plates are given. The church of Beddgelert possesses a Jacobean chalice of particular artistic interest; it may with truth be said to be unique. The bowl is cleverly engraved with good figures of the Three Maries, the Virgin with a halo being in the centre. On the font is inscribed:—"Donum Johannis Williams aurificis regis, 1618," and the hall-mark yields the same date. On the paten-cover are the arms of the donor. Sir John Williams, who was born at Hafod Llwyfog, in this parish, was goldsmith under patent to James I. He resided at Minster Court, in the Isle of Thanet.

Mr. Evans has evidently spared no pains to learn something of all later donors whose arms or inscriptions appear on the church plate, so that this volume is by no means a dry catalogue of pieces of plate or pewter, but should prove of value and interest to the genealogist, topographer, or local historian. The introduction, of about fifty pages, forms a valuable treatise on church plate from the earliest times to the present day. It is not in any way overloaded, but aptly illustrates all the diocesan examples, and is sufficient to enable the novice to obtain a fair mastery of the subject without consulting any other works.

The illustrations, of about one hundred pieces, are simply admirable throughout. It is a delightful volume, on the production of which both author and publishers are to be congratulated.

J. CHARLES COX.

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## Archaeological Notes and Queries.

"CARDIGAN PRIORY," AND MR. EDWARD OWEN'S CRITICISMS ON THE  
EXTENT OF A CARUCATE OF LAND."

*To the Editor of the "Archæologia Cambrensis."*

SIR,—Since writing to you last, I have found corroborative evidence as to the two carucates of land "being two hundred acres." When last writing I could not remember from what source I had taken it, though I knew it had a solid foundation. I now remember it was an extract from Stubbs's *Constitutional History*; and since then, in reading George Owen's *Taylors Cussion*, just published by Messrs. Blades, East and Blades, I have come across, on fol. 24, vol. ii, the following:—

"De carrucat' et bovatu terræ."

"Annotatur in libro de doomesdaie. Quod carrucat' terr' continet centum acr', i. sexies viginti, et octo bovat' faciunt unam carrucatum, et quindecim acr' faciunt unam bovatam terr'".

Here a carucate of land is said to contain one hundred acres, and the hundred is said to be six score = 120 acres. It is also argued out that fifteen acres make one bovat, and eight bovates one carucate, thus  $15 \times 8$  again makes 120.

This reckoning of one hundred as six score still holds good (or did to my knowledge ten years ago) in Leighton Buzzard, Beds. If one ordered there 100 plants, for example, one received, and also had to pay for, 120: a hundred being always reckoned as six twenties. If one required simply 100, it was necessary to order five score.

So also here in Cardigan and around, taking eggs, for example, the dealer picking up three eggs in each hand, reckons that twenty times this makes one hundred.

In the days of Elizabeth a carucate (or carrucate) had sunk to 64 acres; but in Cardigan Priory we had not to do with Elizabeth's reign with reference to the two carucates of land. The probable explanation of the difference in the amount of acreage is due to the number of oxen employed in a plough.

In earlier days four oxen were yoked *abreast*, and so probably ploughed nearly twice as much as when, in later years and at the present time (where used), only two oxen are yoked *abreast* in a plough.

In the *Century Dictionary*, vol. i, we find a "caruca" (or carruca) in ancient village communities in England was (1) a plow,



(2) "a team of oxen yoked four abreast;" and *carucate* was "as much land as could be cultivated by one *caruca*, usually about *one hundred acres*; but the quantity varied according to the nature of the soil, and the practice of husbandry in different districts."

Stubbs, in his *Constitutional History*, § 150, states: "Another remarkable matter of the year 1198 (the year after the death of Rhys, Lord of Cardigan, the giver of the two *carucates* of land in question to Cardigan Priory, which two *carucates* are again noted in the "Taxatio" of Pope Nicholas, 1291), is the imposition of a *carucage*—a tax of five shillings on each *carucate*, or *hundred acres* of land.

I am, Sir, yours faithfully,

July 21st, 1906.

EMILY M. PRITCHARD.

THE MARKET CROSS, ABERFFRAW.—The following is an extract from a letter written on the 1st of June, 1858, by the late John Willington, schoolmaster, of Aberffraw:—

"The market Cross was demolished many years ago by the late John Jones, of Bodfeirig, deceased; and also the pound has been made into a garden by William Williams, of Cellar, not long since.

"T. E. M."

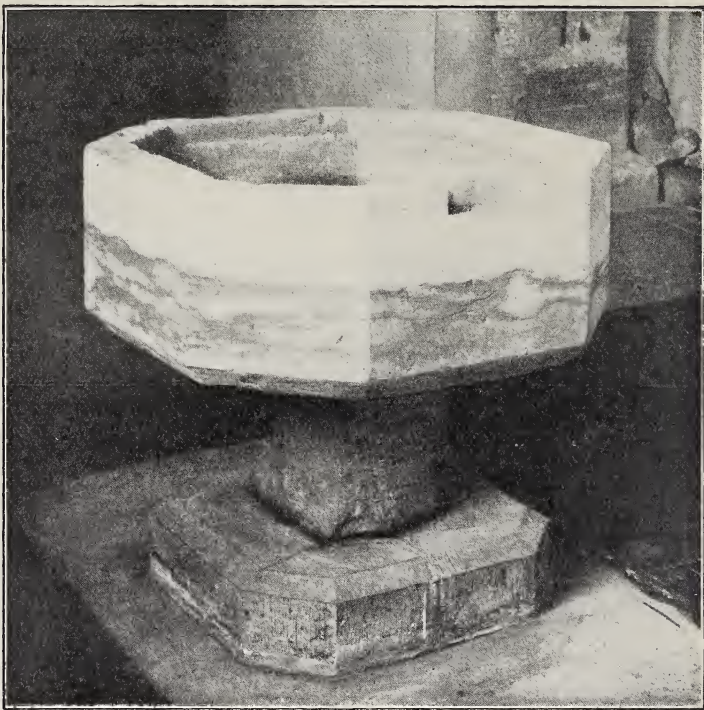
OLD FONT IN TENBY CHURCH.—The interesting restoration to the Parish Church at Tenby, in the County of Pembroke, was carried out in January. The ancient perpendicular font, which for more than fifty years has been exposed to all weathers in the adjoining churchyard, has been taken into the church, and placed in the Chapel of St. Anne's, near the organ. This font was discarded by a former Rector, and its place taken by a modern one, which was also removed by the late Rector, the Rev. G. Huntington, and given to the Parish Church of Clarbston, near Narberth, when the Chater family gave the present one as a memorial.

But to return to our old friend. In the year 1882 an attempt was made to interest the parishioners to have this font replaced in the church. It stood under a tree, on the north-west side of the west door, and so was kept in view of the public gaze; and by some kind friends, as the height of sarcasm, was filled with growing flowers—chiefly "forget-me-nots."

The font is of soft oölite stone, and consists of two parts: an octagonal basin, 33 ins. in diameter, depth 14 ins., and stem 9 ins., with base of shaft about 5 ins. On removal, it was found necessary to have a base, as shown in the photograph opposite. This base is of limestone, and formerly belonged to a disused drinking-fountain, and was given by the Corporation of Tenby for the purpose for which it is now used. It serves to show that, being of limestone, the basin and base are of different periods. On removing the font from

the churchyard, there appeared on the surface of the stem, immediately under the basin, an octagonal line following the edge of the stem; in it a very interesting mason's mark.

Unfortunately, when the font was fastened together, this mark was hidden; but cement was carefully avoided, so that when the font is again taken to pieces the mark will be as fresh as ever. It



Old Font in Tenby Church.

has been bound together by a copper bar, so that there should be no fear of its splitting or rusting the stem. The cost of removal was defrayed by Mrs. Thomas Allen, and the work ably carried out by Mr. Morley, Borough Surveyor, under the superintendence kindly given by Mr. Edward Laws, F.S.A.

March, 1906.

E. A.

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# REPORT OF THE COMMITTEE

ON

## ANCIENT EARTHWORKS AND FORTIFIED ENCLOSURES,

*Presented to the Congress of Archæological Societies,  
4th July, 1906.*

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THE Committee regrets to have to begin this report with an expression of some disappointment that the Archæological Societies of the country have not yet been able to undertake the systematic scheduling of the ancient earthworks and defensive enclosures in their respective districts, and ventures again to urge the importance of the publication of such lists in Transactions, and as separate pamphlets, which can be distributed, not only to the owners and occupiers of the sites, but also amongst "the County, Borough, Rural, Urban and District Councils, which now so largely control the affairs of the country, and whose members may be able to use influence to prevent the destruction or mutilation which from time to time threatens the remains of so many early fortresses, camps and strongholds throughout the land."

The addition to the schedules of accurate plans and sections of earthworks is of great value, but the Committee recognizes the financial difficulties besetting the accomplishment of this and suggests that, where many plans cannot be afforded, a few typical examples should be given, and, if this is impossible, that the schedules be issued without illustrations.

The Committee strongly recommends the classification of earthworks by form, as in Appendix II. to "Scheme for Recording Ancient Earthworks, &c." \*

Whether or not the schedules are accompanied by illustrative plans, sections, or views, the contributions to Transactions of Societies should, and usually do, contain these added attractions, and the Committee takes this opportunity of repeating its previous appeal to those who contribute plans of earthworks, etc. to adopt an exact method of delineation of the features, with information as to the levels and other details, not only of the artificial work, but of the adjoining land.

Part of the object the Committee has in view is, to some extent, being attained through private enterprise, and through the publication of chapters relating to earthworks, tumuli, etc. in the volumes of the Victoria County Histories, all tending, it is hoped, towards an increase of interest in the preservation of the remains.

\* The Hon. Secretary will be pleased to forward copies of the Appendix on application.

**BIBLIOGRAPHY.**—Since the last report was issued chapters on the earthworks have been published in the following Victoria County Histories :

BERKSHIRE	...	By Harold Peake.
DERBYSHIRE	...	By J. C. Cox.
DURHAM	... ..	By I. Chalkley Gould.
SUSSEX	... ..	By George Clinch.

Those for Devonshire, Kent, Northamptonshire and Nottinghamshire are nearly ready for the press.

Amongst other literary matter bearing on the Committee's subject, published since the issue of the last report, may be noticed :

Andrews (R. T.).—"Wilbury Hill and the Icknield Way."  
(East Herts Arch. Soc. Trans., Vol. II.)

———"Moats and Moated sites in the parish of Reed"  
(East Herts Arch. Soc. Trans., Vol. II.)

Buchanan (M.) and others.—"Report on the Society's Excavation of Rough Castle on the Antonine Vallum." (Proceedings of the Soc. of Antiquaries of Scotland, 1904-5.)

Bush (T. S.).—"Preliminary Exploration in the second field east of the Grenville Monument, Lansdown." (Proc. Bath Branch, Somerset Arch. Soc., 1905.)

———"Report on the Exploration on Little Down Field, Lansdown"—continued from preliminary report.  
(Keene & Co., Bath, 1906.)

Christison (D.) and others.—"Report on the Society's Excavations of Forts on the Paltalloch estate, Argyll, in 1904-5." (Proceedings of the Soc. of Antiquaries of Scotland, 1904-5.)

Clarke (W. G.).—"Thetford Castle Hill." (Norfolk and Norwich Arch. Soc. Papers, Vol. XVI.)

Cochrane (R.).—"Recent researches in connection with Roman remains in Scotland." (The Reliquary, Jan., 1906.)

Conway (R. S.) and others.—"Melandra Castle." Being the report of the Manchester and District Branch of the Classical Association for 1905. Contains full description of the excavations, by Mr. F. A. Bruton, and other papers. (University Press, Manchester, 1906.)

- Cooke (John).—"Antiquarian remains in the Beaufort district, county Kerry." (Proceedings of the Roy. Irish Academy, Vol. XXVI, 1906.)
- Crouch (Walter).—"Uphall Camp, near Barking." (Essex Arch. Soc. Trans., Vol. IX, N.S.)
- Downman (E. A.).—"Ancient Strongholds in East Anglia." (East Anglian Daily Times, April 28th, 1906.)
- Dutt (W. A.).—"The Waveney Valley in the Stone Age." Contains references to various earthworks. (McGregor & Fraser, Lowestoft, 1905.)
- Gould (I. Chalkley).—"Rickling Mount." (Essex Arch. Soc. Trans., Vol. IX, N.S.)
- Gray (H. St. George).—"Worlebury Camp, Weston-super-Mare," and "Brent Knoll Camp, Somerset." (Somerset Arch. Soc. Proc., Vol. LI, 1905.)
- Haverfield (F. J.).—"The Ordnance Survey Maps from the point of view of the antiquities on them." (Geographical Journal, Feb., 1906.)
- Hubbard (A. J. & G.).—"Prehistoric Man on the Downs." (Cornhill Magazine, May, 1906.)
- O'Kelly (Mrs.), and Morris (H.).—"Louthiana, ancient and modern." Contains a survey of the moats of the county. (County Louth Archæological Journal, 1906.)
- Pryce (T. Davies).—"The alleged Norman origin of Castles in England." With reply by Mrs. E. Armitage. (English Historical Review, Oct., 1905.)
- Ruck (O. E.).—"Notes on the Cobham Oppidum, Kent." (Royal Engineers' Journal, May, 1906.)
- Rye (Walter).—"Earthworks on Mousehold Heath, Norwich." (Norfolk and Norwich Arch. Soc. Papers, Vol. XVI.)
- Sharpe (Montagu).—"Some antiquities of Middlesex, with Addenda." (Brentford Publishing Co., 1906.)
- "The Great Ford across the Lower Thames." Contains reference to camps. (Archæological Journal, Vol. LXIII, 1906.)



Taylor (Henry).—"Ancient Crosses and Holy Wells of Lancashire." Contains descriptions and plans of various ancient earthworks. (R. Gill, Manchester, 1905.)

Westropp (T. J.).—"Prehistoric Remains (Forts and Dolmens) along the borders of Burren. in the county of Clare." (Journal of the Roy. Soc. of Antiquaries of Ireland, Vol. XXXV, 1905.)

White (Herbert M.).—"Excavations in Castle Hill, Burton-in-Lonsdale." (The Antiquary, November, 1905.)

Windle (B. C. A.).—"Kemerton Camp, Bredon Hill." (Man, September, 1905.)

**DESTRUCTION.** The destruction or mutilation of defensive earthworks, and even more of tumuli and barrows, is constantly proceeding in many parts of the country, but passes unnoticed or at least unrecorded in most instances.

Cases which have come under notice include :

CHARLTON, KENT. The hill upon which is the last remnant of the once important camp was long since quarried on the north-east, and now the south-western side is in process of rapid removal.

GRINDON HILL, near Sunderland. The destruction of a double barrow on the summit of the hill is recorded in the Proceedings of the Society of Antiquaries of Newcastle-on-Tyne. (Ser. 3, Vol. II, 1905.)

WOODBURY, STOKE FLEMING. This fine prehistoric Devonshire work is being demolished for agricultural purposes.

HAM HILL, near Montacute, SOMERSET. This large and important earthwork is threatened with mutilation by the extension of quarrying operations.

QUARRY WOOD, LOOSE, KENT. The rampart of the "camp" is being further destroyed at its northern end by the extension of the quarry.

PAINSWICK HILL CAMP, GLOS. Mr. St. Clair Baddeley writes : "The ancient entrance (S.E.) is being vigorously attacked for rag-stone. The quarrymen are taking the terminations of the two successive lower ramparts, and the fosse between these, and eating it up ! This camp is triangular in form, stands 927 feet above sea level, contains about

2½ acres, and is still surrounded on two sides (W. and S.) by its double fosse. The N. side has severely suffered from quarrying in other days, and merely preserves its shape in the foundations of the quarried out ramparts." There is reason to hope that further destruction will not be permitted.

LEWES CASTLE.—Learning that a proposal had been made to erect a building for the accommodation of the Sussex Archæological Society's Library in the fosse of Lewes Castle, the Committee made an urgent appeal to that Society to spare the site, pointing out that it "is the only remaining open portion of the encircling fosse from which was thrown up the great mount of the Castle," and that any building would "inevitably destroy the characteristic features of this last remnant of a most important part of the original defences."

The Sussex Archæological Society is to be heartily congratulated that, at a meeting held on 25th May, it was decided by a unanimous vote not to build on the fosse.

**EXCAVATIONS.** BERKHAMSTED, HERTFORDSHIRE.—Mr. D. H. Montgomerie has continued the explorations of the castle works referred to in last year's report, and has made a detailed plan with sections of the entire work. The excavations were principally directed to the discovery of the long-buried remains of walls and towers.

CAERWENT.—The progress of the excavations will be described in *Archæologia*. The examination of the south gateway has shown that it is of earlier date than the wall in which it is set, and may belong to a previous scheme of defence.

COLBREN, SOUTH WALES.—Some interesting and exceptional features have been discovered in Colonel W. Llewellyn Morgan's partial excavation of this reputed Roman Camp. As the exploration is to be continued, no details are yet published.

GLASTONBURY.—Four weeks, 7th May to 2nd June, were occupied with excavations at the Lake Village Site, under the supervision of Messrs. Arthur Bulleid and H. St. George Gray.

LANSDOWN, BATH.—Messrs. T. S. Bush and G. J. Grey and the Rev. H. H. Winwood conducted excavations on the site occupied in the Roman period, and have been rewarded by the discovery of many interesting relics.

MELANDRA, GLOSSOP.—The Manchester and District Branch of the Classical Association, in connection with the local Antiquarian Society, has carried on the work of excavating this small but important Roman Station with gratifying results.

PENYGAER, CARNARVONSHIRE.—Part of this strong fortress has been excavated by the Nant Conwy Antiquarian Society, under the supervision of Mr. Harold Hughes and Mr. Willoughby Gardner. An account of the results will be published in *Archæologia Cambrensis*.

PENYRORDDYN, DENBIGHSHIRE.—Mr. Willoughby Gardner is superintending the exploration of this stronghold for the Abergele Antiquarian Society.

SILCHESTER.—The systematic excavation of the site of this Romano-British town has been continued, but the operations of last year were confined to the middle of the area.

TRE CEIRI, CARNARVONSHIRE.—This prehistoric fortress, dating from the early iron age, has been excavated by a Committee of the Cambrian Archæological Society, consisting of Professor W. Boyd Dawkins, Col. Llewellyn Morgan, and Mr. Harold Hughes.

URSWICK STONE WALLS, LANCASHIRE.—Mr. H. Swainson Cowper reports that some useful work has been carried out to elucidate the plan of this early enclosure.

WILDERSPOOL, WARRINGTON.—A Committee of the Corporation of Warrington has continued the excavation of the Roman site.

**ORDNANCE SURVEY.**—On December 20th, 1905, Mr. Haverfield read an important paper before the Royal Geographical Society urging the Directors of the Ordnance Survey to give instructions for more careful record of antiquities, and especially for correct delineation of ancient earthworks, on the O.S. Maps, particularly on those of the 25 in. scale.\*

Colonel Johnston, the former Director-General of the Ordnance Survey, and Colonel Hellard, the present holder of that office, spoke sympathetically of the object in view, explaining at the same time the difficulties under which the surveyors labour in endeavouring to obtain correct archæological information.

Following upon this, the Committee addressed the Royal Geographical Society, suggesting that it should become the medium for

\* Mr. Haverfield's paper is mentioned under Bibliography *ante*.

communication between the Ordnance Survey and the various bodies interested in the exact delineation of ancient remains.

In reply the Committee is informed that the Royal Geographical Society has appointed members to confer with this Committee as to the course to be pursued.

Letters received from correspondents in various parts of the country show that many earthworks are omitted from the O. S. maps, whilst others are imperfectly indicated; it is hoped that improvement will follow as new editions of the maps are printed.

**ANCIENT MONUMENTS.**—As under Clause 2 of the Ancient Monuments Protection Act, 1900, County Councils are empowered to undertake the guardianship of objects of antiquity, the Committee advises Archæological Societies to bring pressure to bear on the Councils of their respective counties to use the power conferred upon them by the Act.

The only instance, known to the Committee, in which earthwork remains have been thus secured is the case of the "Six Hills" near Stevenage. Thanks to the energy of the East Herts Archæological Society, these have been brought under the control of the Hertfordshire County Council.

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Before concluding this report, thanks must be accorded to the Victoria History Syndicate for the presentation to the Committee's collection of many original plans of earthworks, and gratification may be expressed on the amount of space now being devoted in the County Histories to ancient defensive works and burial tumuli and barrows.

The increase of general interest in ancient earthworks, constructed either for defensive or sepulchral purposes, is pleasantly manifested by correspondence which reaches the Honorary Secretary from time to time, but, to quote the words used at the initiation of this Committee, "there is need for active antiquaries in all parts of the country to keep keen watch over ancient fortifications of earth and stone, and to endeavour to prevent their destruction by the hand of man in this utilitarian age."

*The postal address of the Honorary Secretary is*

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1906.

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As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying all arrears.

All communications with regard to the *Archæologia Cambrensis* should be addressed to the Editor, J. ROMILLY ALLEN, F.S.A., 28, Great Ormond Street, London, W.C.

## L A W S

OF THE

## Cambrian Archaeological Association.

ESTABLISHED 1846,

*In order to Examine, Preserve, and Illustrate the Ancient Monuments and Remains of the History, Language, Manners, Customs, and Arts of Wales and the Marches.*

## CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

## ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

## GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

## ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

## THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

## CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

## EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

## SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

## WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

## PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

## SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

## TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

## BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

## COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

## GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

## SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

## QUORUM.

17. At all meetings of the Committee five shall form a quorum.

## CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

## CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

## REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

## TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

## ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

## LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

## AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

## ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

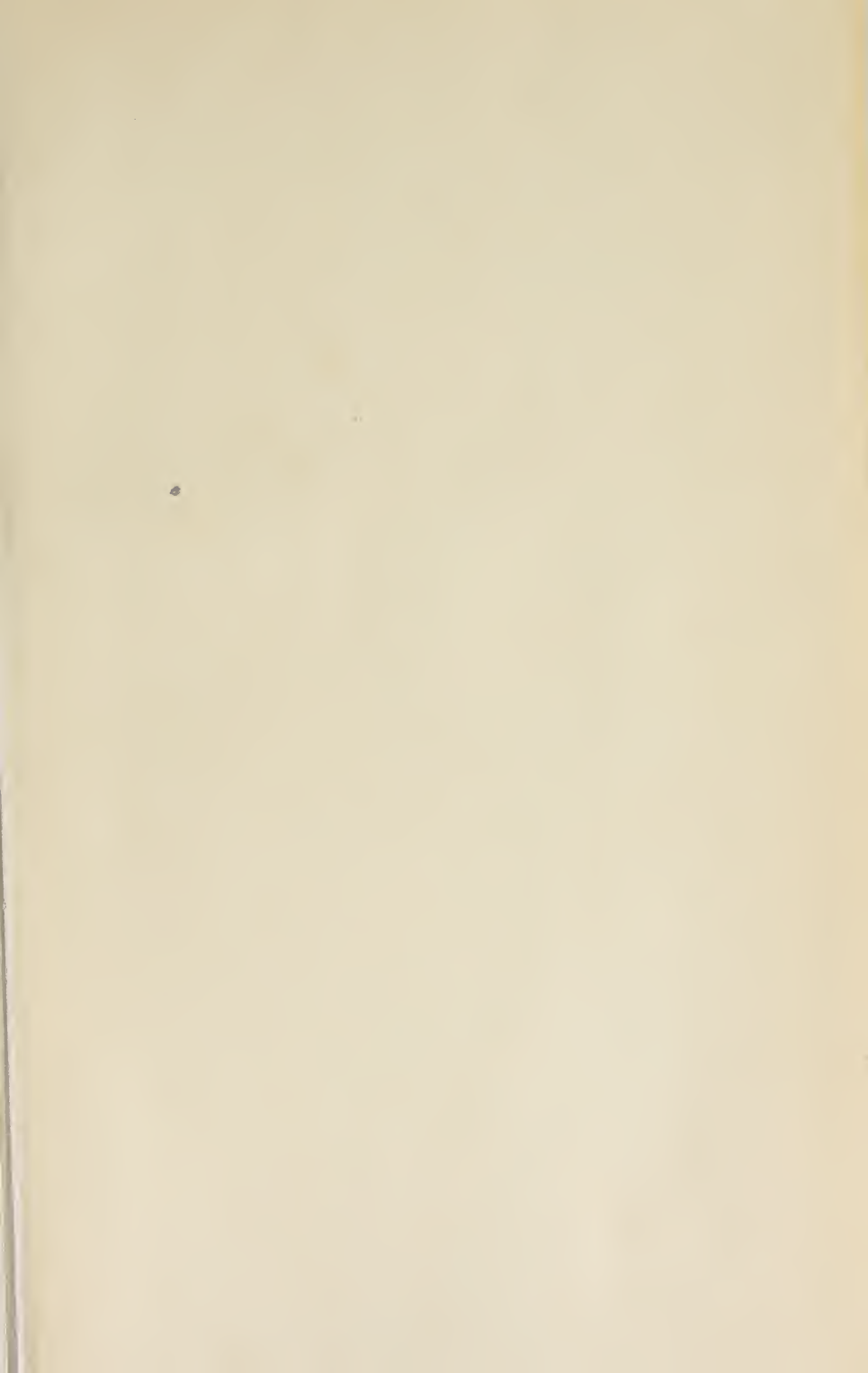
(Signed) C. C. BABINGTON,

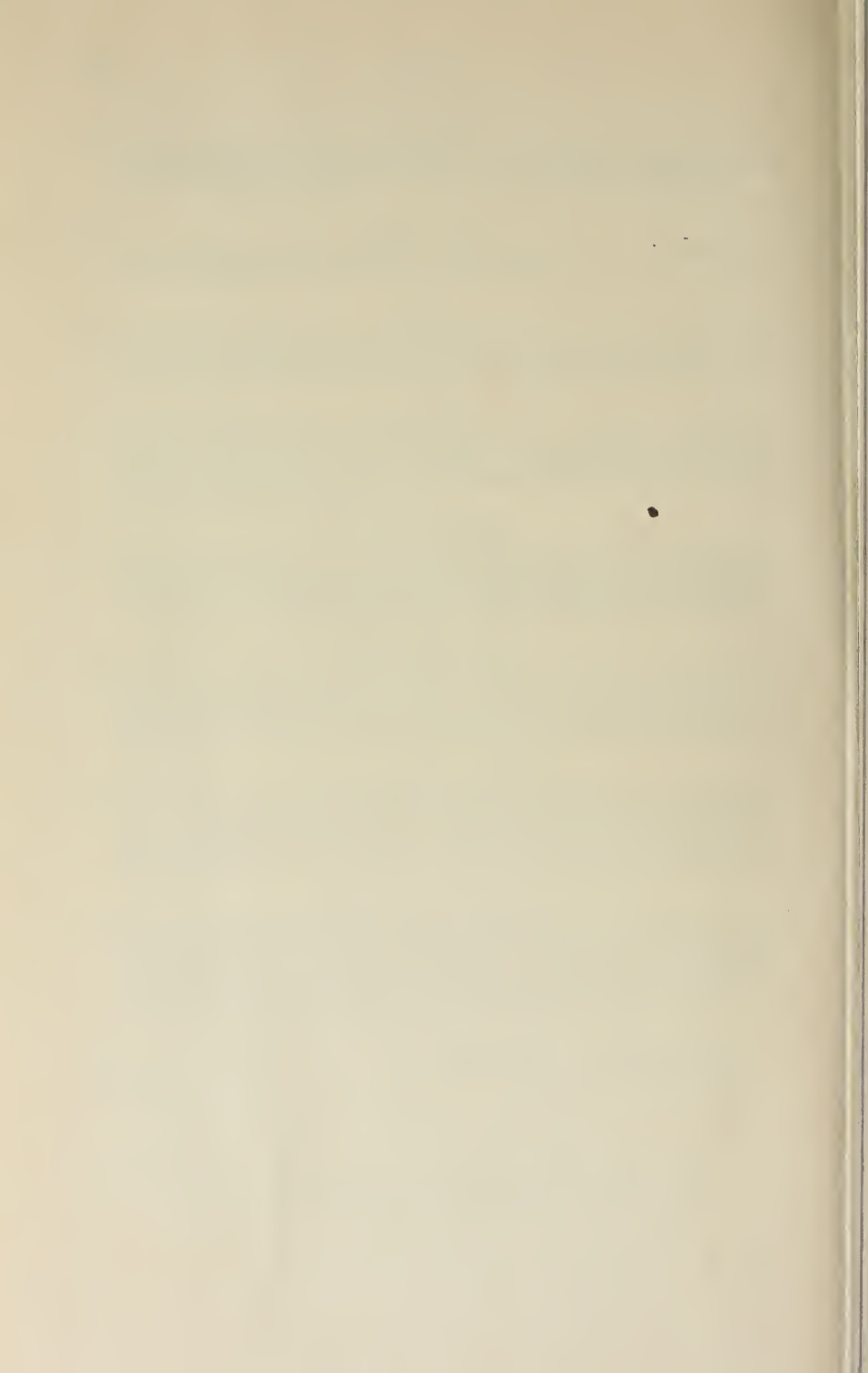
August 17th, 1876.

*Chairman of the Committee.*

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